THE MOSLEM WORLD

VOL. XXXIV OCTOBER, 1944 No. 4

THE DIFFICULTY OF THE OBVIOUS

"Before I ever visited India I used to wonder how it was that in the better part of a century of rule, Great Britain had not solved India's crying problems. Ten thousand miles away they did not look unsurmountable. Neither does Mt. Everest from Darjeeling. But just go there and try and climb it!"[1] Such words illustrate the difficulty of the obvious and the difference of view from the balcony and from the arena. What is true of India and Mt. Everest is true of all stupendous undertakings. When we attempt them, the part often seems greater than the whole, and difficulties decrease only as the square of their distance. Modern science can explain the starry universe but is baffled in smashing the atom.

For over two years a Committee has been engaged in a Restudy of Christian-Moslem Relations, and the syllabus of this proposed investigation covers a score of pages and every aspect of the problem from *a* to *izzard*. There have been fruitful discussions, the presentation of able surveys and papers and the basic character of Islam as a missionary problem set forth. But while knowledge has increased and discussions have multiplied, the distance reached to the top of Mt. Everest is measured by a statement at the last meeting: "In the vital consideration of terms for our undertaking we have reached two positions: (1) our approach to the Moslems should be *religious*; (2) by religious we understand something pertaining to the *personal inner life*. Are we prepared to carry this discussion further? What investigations, if any, are necessary as a preliminary? What are the implications of

[1] Post Wheeler's *India Against the Storm*. p. 53.

these two positions, and are we ready to accept them also? Have we a theory of Christian work among Moslems that comports with these positions?"[2]

The first two statements seem so obvious that they might provoke a smile from those who, with blood and sweat and tears, are enduring the burden and heat of this spiritual conflict. But this two-fold *obvious* expresses succinctly all the ancient and modern difficulties of the Moslem problem. Exactly the same statements were made in the same way by Raymund Lull, Gottlieb Pfander, Henry Martyn, Canon Sell, Dr. Wherry and Temple Gairdner. One and all, their life and writings—still more their apostolic zeal and Christ-like love, testified that they believed the Christian approach to Moslems should be *religious*. They had a message and that message was in every case essentially the same—the love of God in Jesus Christ on the Cross. Henry Martyn's diaries, Pfander's great apology, Dr. Wherry's Quran Commentary, Temple Gairdner's life in Cairo and the new Christian Church of Iran with its martyr-roll, proclaim through defeat and victory that "our approach to the Moslems should be *religious*." *That,* as Dr. Macdonald often reiterated, is "the essence of Christian missions." To entertain the opposite of this basic assumption would only prove how far we may have to go back before we can go forward in climbing Mt. Everest.

But if our approach is to be *religious,* it necessarily includes for a Christian an intellectual apprehension and a sincere surrender of the heart to the *Mysterium Christi* which is the essence of Christianity. Here we are not quibbing about creeds or churches. The middle ages and the twentieth century, the Roman Catholic White Fathers in Algiers and the Presbyterian preachers in Iran have exactly the same problem when they approach any Moslem religiously. It was expressed perfectly by Dr. William Thomson of Harvard in his characterization of basic Islam:[3] "Islam knows nothing of a vicarious atonement or of a mystery of redemption or of a personal Saviour. The crux of the op-

[2] Minutes of Basic Committee, April 20, 1944.
[3] *The Moslem World,* Vol. 33 (1943) p. 102.

position between Christianity and Islam, says Becker, lay from the beginning in Christology. Moslem literature may devote itself in the dogmatic realm to an attack upon the Trinity in the first place. But this attack is due not only to the Moslem's passion for the unity of God and his abomination of the irrational. It is the spearhead of his assault on the divinity of Christ and the Christian doctrine of the atonement."

In other words, there is not one cardinal doctrine of the historic Christian faith which is not categorically denied in Mohammed's Koran. Obviously, therefore, a religious approach can not possibly avoid the necessity of apologetic, or, in the words of the apostle Peter, you must be "always ready with a reply *(apologia)* for anyone who calls you to account for the hope you cherish, but answer gently and with a sense of reverence" (I Peter 3:15. Moffatt's version).

Which brings us to the second obvious statement: by religious approach "we understand something pertaining to the personal inner life." Exactly. And it is not *something* but *Someone,* in the case of a Christian. Christ in us the hope of glory. Christ crucified, risen, glorified and interceding at God's right hand. All our inner, personal religious life has its source in Him, centers in Him and seeks Him only as goal. It is painfully obvious that the missionary—the wisest, most tactful and most loving missionary—will find, because of this his inner life, that the ascent of Mt. Everest is not easy. The deepest experience of the Christian when he "surveys the wondrous Cross" is for the Moslem based on a delusion. The Koran says, "They did not kill him, they did not crucify him." The heart of the Gospel in John 3:16 (so simple to a child) bristles with theological problems or absurdities to an educated Moslem.

And so our basic survey has made the complete circle and we come back to where we started—to where Raymund Lull and John of Damascus and Francis of Assisi started. How tell of Christ's redemptive love in a language that shall win the attention and the consent of the hearer? How reveal the light of the knowledge of the glory of God in the face of

Jesus Christ to those who are dazzled by the brightness of the glory of the ideal Mohammed, the pre-existent, miracle-working, final and supreme messenger of Allah? How can we explain the exceeding sinfulness of sin and the need of an atonement to those who deny the historicity and necessity of Calvary? So we may indeed ask, "Are we prepared to carry this discussion further? What investigations, if any, are necessary as a preliminary? Have we a theory of Christian work among Moslems that comports with these positions?"

And the answer to all these questions is found in a paraphrase of Paul's words: When the Moslem world by wisdom knows not God, it pleases God by the foolishness of preaching to save them that believe. Christ crucified is to the orthodox Moslems a stumbling block and to the modern Moslem mind, foolishness. But to those who are called and believe, Christ is the power of God and the wisdom of God. So it has been with all the many and noble converts from Islam down the centuries. So it is in the church of Moslem converts of Iran and India and Java today. *They* do not trouble with the discussion of the history of Christian-Moslem relations. One thing they know. Whereas once they were blind to Christ's glory and love, now they see. They know their personal inner life and its source. They believe and therefore they speak. When they are weak they are strong. They are not ashamed of the Gospel because they have experienced its power. They are children of the Resurrection and, by faith, have seen our Lord Jesus Christ who died for them and rose again.

Our message to the world of Islam is the gospel of the Resurrection. That is the top of Mt. Everest visible far above all the foot-hills and towards which all the pilgrims are pressing.

In any basic study of Christian-Moslem relations it is primarily necessary to realize the basic character of both these systems of thought and life; that is, to know what are the essentials of Islam and what are the essentials of Christianity. It is possible for a man to know all about Islam and yet not know what Islam is about. There have been those

who professed to know all about the New Testament and yet did not know what the New Testament was about. In his "Confessions of an Octogenarian" L. P. Jacks, a leading Unitarian and the editor of the *Hibbert Journal,* tells of his own experience in this regard. A follower of the radical critics, his notion of the New Testament had long been that "it was a collection of wheat and chaff, the wheat coming from a religious genius, the chaff from his reporters." His mind and heart were, however, dissatisfied. Late in life he resolved to read the New Testament "without tinted spectacles and not in fragments." Then he summarizes the result in an astonishing confession entitled *My Discovery of the New Testament*: "The central theme of the New Testament, as it emerged before me in the course of this reading, is *Immortality*—not the immortality of anybody and everybody, but of *the believer in Christ as risen from the dead.* This theme I found everywhere present, both in Epistles and Gospels, either on the surface or beneath it; sometimes in the foreground with the light full on it (as in I Corinthians 15), sometimes in the middle distance, sometimes in the background; but its presence, whether in one position or another, always the unifying element, holding the parts together and making of the New Testament a unitary whole."

"This central theme I found presented in forms both explicit and implicit. The explicit form is presented in the Pauline Epistles, all of which bear more or less directly on the gift of immortality, the passage from death to life, bestowed on the believer and on him alone, by Christ, declared the Son of God, not (as many have said) by the beauty of his life, nor the grandeur of his teaching, nor, even, by his death on the Cross but *by the resurrection of the dead* (Rom. I, 4). The *whole* of the New Testament seemed to me covered, explained and held together by the saying 'If Christ be not risen from the dead, then is our *preaching* vain.' [Not only in Paul's day and in Corinth, but in our day and to Moslems.] "Christ the vanquisher of death, the donor of immortality in the virtue of his resurrection, and proved the Son of God by *that,* and by nothing short of that, is the first

form in which the Central Figure appears in the New Testament, chronologically earlier than that in the Gospels, not one of which was in existence when the Epistles, which show no knowledge of the Gospel story, were written."[4] "Eliminate the Resurrection from the dead and you deprive the Gospels, one and all, of their *motif* and unifying purpose."[5] By a similar critical study of the entire New Testament, James Denney, in an earlier day, came to the conclusion that the *Death of Christ* and His atonement are the very center of the apostolic message and of primitive Christianity.[6]

We will advance most swiftly and surely in the difficult ascent of our Mt. Everest—the evangelization of the world of Islam—by study of these basic elements in Christianity, Christ's death and Christ's resurrection. There is no other way, no shorter way, no surer way to the Moslem heart than the way of the Cross. And it is obvious that this way is hard. Karl Barth in his *Römerbrief* (p. 425) remarks: "Life is neither simple nor straightforward nor obvious. Things are simple and straightforward and obvious only when they are detached from their context and then treated superficially."

SAMUEL M. ZWEMER

New York City

[4] *Confessions of an Octogenarian* by L. P. Jacks. pp. 229 and 230.
[5] *Idem*, p. 231.
[6] Iqbal 'Ali Shah, the Moslem author of *Lights of Asia*, states that the Cross is the center and glory of the whole Christian faith. (p. 76). Quoted in Zwemer's *The Cross above the Crescent* (pp. 14, 15).

Greetings to Our Subscribers in Occupied Areas

We rejoice that through God's good providence the way may soon be opened for our quarterly to reach all our subscribers. Those who have failed to receive the magazine during the war period may be assured that as far as possible we have kept their copies intact. As soon as postal facilities are fully restored we will gladly mail the missing copies, upon receiving word of the address where former subscribers may be reached.

We earnestly covet your cooperation in the magazine as heretofore. Our quarterly has always been super-national in its purpose.

SAMUEL M. ZWEMER
EDWIN E. CALVERLEY
Editors

REASONS FOR THE RESTUDY OF CHRISTIAN-MOSLEM RELATIONS

The revolutionary changes of the last thirty years have precipitated everywhere efforts at readjustment in thought and life, and the Moslems have not been free from these disturbing influences. What changes have taken place among the Moslem peoples? What efforts have they made at readjustment? Do these developments point to the need of changes in the Christian missionary approach to Moslems? Only specialized investigation can give the answer. Christian-Moslem relations have received all too little attention from Western Christians, as compared with their historical importance and with the masses of population involved. And aside from this demand arising out of the contemporary unrest, there are numerous and cogent reasons why a comprehensive restudy of Christian-Moslem relations should be made.

Have the results of Christian work among Moslems been commensurate with the efforts expended? A quick and superficial answer may be negative; but second-thought compels us to ask what efforts have been put forth, what results were reasonably to be expected, and by what standards effectiveness should be judged. Obviously, standards of achievement must be established, and then the whole field of Christian-Moslem relationships surveyed and these standards applied.

What is the present status of Christian work among Moslems? There are Moslem communities in many lands. Every eighth child born into the world is born of Moslem parents. What are Christians attempting toward these people? If it must be confessed that among the churches the call to a concern for the Moslems meets with a lethargic response, the inquiry becomes more insistent. Is the missionary enterprise anywhere at grips with the problem of Islam? If it is, where and how? As we hold the missionary enterprise important, we stand in need of investigation here.

What is the objective of Christian work among Moslems?

Efficiency cannot be measured, much less success achieved, except in view of definite objectives. All questions as to method, emphasis, or technique in missionary work depend on an answer to this prior question. Yet regarding the objective of missionary work among Moslems opinion is not always clearly defined, and it is not united. Definition of the objective is basal to all further discussion as well as to action, and investigation of this problem is imperative.

Correspondence conducted in recent months among missionaries and others interested in work among Moslems has disclosed the existence of significant divergencies in opinion, not only as to the objective of missionary work and as to the methods to be employed in that work, but as to the conceptions which underlie the entire enterprise of Christian effort among Mohammedans. These differences can receive adequate treatment only as a thorough restudy is made of the entire situation. To reassert our own convictions is no solution. Nor has a solution been attained by an agreement of mutual toleration. There is need for factual restudy, analyzing the situation into its elements and making clear their nature. At the least, those holding differing opinions will then understand each other's positions, and it is possible that in the realm of fact common ground may be reached.

We need to understand the mistakes of the past that we may avoid them. This is a main reason for detailed study of Christian-Moslem relations through the centuries. To admit that Christians may have made mistakes is certainly not unreasonable. There have been Christians before our time who have acknowledged the errors of Christians as regards the Moslems, and have sought to have the errors abjured. Consider that through the centuries, upon the whole, Christian interpretations of Muhammad and of Islam have been conceived in negative terms, calling attention to mistakes and evils and deficiencies. Should not Christians think rather in terms of positive values? Should not the Christian aim be to confirm and to supplement these values? Consider that the dependence of the missionary movement upon military and political force is a live issue today. Witness the proposal

that treaty provisions be sought after the war which will require Moslem countries to grant liberty for the change of religious faith. Such a policy has found approval in the past. Should approval continue?

There are significant areas of Islamic opinion to which Christians in general and even missionary personnel have given little attention. For example, what does it mean to a Moslem to become a "Christian"? We need to see with the Moslem's eyes. Does the Moslem differentiate between "Christian" and "Protestant," and is he more favorably disposed toward the latter name than toward the former? We should not forget that the Moslems themselves "protested" against certain phases of the "Christian" faith and society which they knew. The early Moslem protests appear in the Koran, and we should heed them well. Are we acquainted with them? To what extent were they well founded? In so far as they were well founded, have they lost their relevancy, or is there reason for the same protests still? Again, in the eyes of conquered paganism what was the essential content of victorious Christianity? Was it monotheism? And if so, granting misconceptions, may it have been that Muhammad was attempting to secure the adoption by his people of what seemed to pagans the essential element of the Christian faith?

To what extent have the findings of Islamic specialists been integrated into missionary thinking? The missionary's own conception of his work, the education of public opinion, the motivation of the missionary appeal to the churches, all come into consideration here. Scholarly ideas regarding Islam have undergone pronounced modification. The discoveries of Goldziher, Becker, and Hurgronje, to mention no others, have tended to alter radically ideas formerly accepted. What bearing have these changes on missionary thought and practice? Has constructive missionary use of these findings been attempted?

There are subjects calling for study which have never had adequate investigation. One is the social psychology of the Moslem peoples. This calls for detailed study on the part of missionaries resident among them. Other subjects are

the phenomenon of Moslem solidarity, and the phenomenon of assimilation as a characteristic of Islamic culture. Still another subject, bearing directly on missionary effort, concerns the influence of the Bible in the hands of intelligent Moslems. It might be supposed that conversions to Christianity would result, and there have been many instances where this has occurred. But in the great majority of cases there has not been such a result. The devout Moslem theologian al-Ghazali had the Bible in his hands. He did not become a professing Christian. Why?

The Christian Church exists historically in three great divisions, the Eastern churches, the churches, chiefly Western, which acknowledge the papacy, and the Protestant churches. Each of these divisions has a characteristic attitude toward the Moslems and Islam. With the Eastern church under Moslem rule it has been a problem of survival, and the attitude has been defensive. The church of the West has been threatened by Moslem attack, and has acted also in self-defense. But beyond this, the Western church has risen to the relief and the ultimate deliverance of Eastern fellow-Christians under Moslem domination, to the overcoming of the Islamic power. The attitude has been offensive. Those who did not approve of the military crusades held nevertheless that Christians should contend with the Moslems, not by force of arms, but "with truth in love." The Protestant churches adopted in the main the attitude of these latter, and the ideology of Protestant missionary work among Moslems has taken form under its influence. But the heart of the Protestant position is "religion of the spirit," which prompts to an attitude toward the Moslems that is neither defensive nor offensive, but constructive. As there is fresh vision of the ministry which "religion of the spirit" should perform among the Moslems, corresponding plans for action will commend themselves. It has been ever from this living source that the faith and life of the church have been renewed.

JOHN ERNEST MERRILL

Brooklyn, N. Y.

PROPOSALS TO STRENGTHEN THE HENRY MARTYN SCHOOL IN INDIA

After Dr. S. M. Zwemer's visit to India in 1929, and as a result of his extensive promotional work with the object of increasing the amount of missionary work for Muslims in India, the Henry Martyn School of Islamic Studies was established in Lahore. That was in 1930, but for several years before that Rev. William Goldsack and Rev. L. Bevan Jones had been giving courses of lectures on Islam and on Christian work for Muslims in the two foremost theological colleges in Bengal, Serampore College in Serampore and Bishop's College in Calcutta. Under the auspices of the Missions to Muslims League they also published a monthly pamphlet for private circulation, which was known as "News and Notes."

The reason that Lahore was chosen at first as the location for the Henry Martyn School was both because of the large Muslim population in the Punjab and also because there was a strong group of Indian Christians in Lahore, several of whom were themselves converts from Islam, and these men were vitally interested in the project.

The primary credit for getting the School started, however, belongs to the British missionary societies. The Methodists gave an annual appropriation that was equal to the salary and allowances of a married missionary, even though they had no missionary of their own to assign to the work. The Baptists provided the full-time salary and allowances for Rev. and Mrs. L. Bevan Jones; the Society for the Propagation of the Gospel provided the salary and allowances for Rev. and Mrs. L. E. Browne, and the Church Missionary Society furnished a valuable residential property free of rental in addition to an annual cash appropriation. Other British societies showed their interest by contributing small grants towards the current budget.

Several of the American societies, notably the Methodists and the Presbyterians, both of whom have large Muslim populations in their Mission areas, also gave substantial grants towards the budget, though none of the American societies contributed on the same scale as the societies that have been named from Great Britain. This may have been influenced in part by the fact that in the beginning, and throughout the first ten years of the School's history, there were no American missionaries on the Staff, though several of them gave valuable assistance as members of the Board of Management, among whom were Bishop John W. Robinson, Bishop Brenten T. Badley, and Dr. Murray T. Titus from the Methodists; Dr. Edmond D. Lucas and Rev. William Zoerner from the Presbyterians; and Rev. William Sutherland from the United Presbyterians.

The inter-denominational "National Christian Council of India" has always been deeply interested in the development of the Henry Martyn School. Their secretary for many years, Dr. J. Z. Hodge, gave much time and thought to its advancement; and later secretaries, Dr. R. B. Manikam, Rev. F. W. Whittaker, and Rev. C. W. Ranson have continued to give the Staff and the Committee of Management their cordial support and cooperation.

According to the Constitution, "the *name* of this organization shall be The Henry Martyn School. It shall be a Christian School of Islamic Studies, with the object of providing a center for research, for the training of Christian workers, and for the preparation of Christian literature, with special reference to Islam in India."

Henry Martyn (1781-1812), has been called "the first modern missionary to Muslims," and on account of the example he set of untiring devotion to linguistic and Biblical studies, on account of his diligent application to the momentous undertaking of translating the New Testament into both the Persian and the Urdu languages, and especially on account of the faith and energy and love that he put into his brief years of missionary service, it was most appropriate that his name should be given to this united effort which may

best be described as a kind of Staff College for those who are endeavoring to work for Muslims in India.

In the fifteen years of its history the Henry Martyn School has steadily grown in its usefulness, both as an agency to stimulate interest in work for Muslims and as a center for instruction, for research studies, and for the preparation of Christian literature that is adapted for use among Muslims. No single factor has been so encouraging to the present Principal as the fact that, in his travels throughout India in the last three years, he has found former students of the Henry Martyn School leading the way everywhere. Their work, however, has been along no path of least resistance. As a rule the majority of their missionary colleagues have been ready to forego working for the Muslims because other communities have shown themselves more receptive. As a consequence there are very few of these former students who have been able to devote their time primarily to work for Muslims. For the most part they are yet to be classed as part-time workers, who are busy, however, in many effective though inconspicuous ways. Some of them are doing what they can towards improving the available literature for Muslims in their language areas; others are giving hours of their time to those personal problems that Muslim inquirers and converts always have; others are organizing and teaching study-courses for the Christian workers in their districts, that these workers may have more understanding and sympathy in their associations with Muslims; others are making the necessary arrangements for Christian lectures by members of the Henry Martyn School staff to audiences of Muslims, and still others are maintaining "Reading Rooms," where Christians and Muslims can meet naturally and where opportunities for continued instruction and testimony may reasonably be expected. These latter are the most likely to become full-time missionaries to Muslims. Then there are also those who are working in schools or hospitals or agricultural institutes, and notwithstanding the absorbing activities that are incident to these three great manifestations of Christian interest and love, they have also a prayerful eagerness to be able to

utilize those special opportunities that come to them to give the best they have in Christian faith and hope to Muslims whom they come to know as friends.

More missionaries necessary to work for Muslims. If the "India Committees" in Great Britain and in North America could see their way clear to plan together that a creditable percentage of the new missionaries to be sent to India after the war should be men and women who would be set aside and specially trained for evangelistic and literary work among Muslims, with the agreement that these missionaries should not be subject to assignment to other forms of work without the approval of the National Christian Council Committee on Work for Muslims, this would be a most important step in advance. For in too many instances individual missionaries who have had the urge for this work, and who had had considerable training for it, have been drawn upon to meet general replacement needs in other forms of missionary service, with the result that they have been unable to pursue any consistent program of work for Muslims.

Only in very exceptional cases would missionaries who are physicians or nurses or teachers expect to be specially assigned to full-time work for Muslims. They are to meet and serve all communities, and their very important part-time work for Muslims can be maintained as they come in contact with Muslim patients or students. Such missionaries find the summer courses of lectures that are given by the Henry Martyn School at centers in North and South India most valuable, for the discussion periods afford opportunity for the study of special situations. During the last three years there has been an average number of forty-four students taking these regular summer courses, in addition to the group of about sixty students at the Landour Language School who also have courses of lectures on Islamic subjects.

But those who are to prepare literature for the use of Muslims, or who seek to qualify themselves to give lectures or sermons to audiences of Muslims, or who expect to have conferences with educated Muslim friends who visit their homes or come to Reading Rooms—these men and women

will be many times more successful if they can know Islam thoroughly. They must have a mastery of at least one language that will open the way to a knowledge of its literature, history and culture. They must also give systematic study to Muslim law and theology, and if they can brighten their discourses with an appropriate use of Muslim anecdotes, proverbs and verses of poetry, this too will be most desirable.

There is much of this material that can be read in Urdu, the recognized language of the majority of Muslims in India, and on the literary side in particular a knowledge of Persian is exceedingly important, but the first-hand authorities for history, philosophy and theology are in the Arabic language. This means that those missionaries who are called to give their full time to work for Muslims have before them a difficult and most interesting program of language study, which usually becomes a life-long interest. Their preparation involves also a careful reading of the major works of American, English, and European authorities on Islam, and also the diligent study of some particular subject that requires research into original Islamic sources.

As these special studies add to the number of useful books that are available in English, the new missionary can get his general back-ground information about Islam more readily than was possible in earlier years; nevertheless, for full-time service in work for Muslims there is no short-cut to be pursued solely in the English language. In India it is necessary that one be able to read the Qur'ān and the Traditions with Muslims in Arabic; it is most useful to be able to read the Ṣūfī poets in Persian, and it is advisable to become familiar with the popular books on Muslim apologetics in Urdu.

Publications of the Henry Martyn School. Mention should be made of books in English that represent serious studies that have already been made by those who have been associated either with the Staff or the Committee of Management of the Henry Martyn School:

Rev. L. Bevan Jones,—The People of the Mosque, Y.M.C.A. Pub. House, Calcutta, 1939.
Christianity Explained to Muslims, Y.M.C.A. Pub. House, Calcutta, 1940.

Rev. & Mrs. L. Bevan-Jones,—Woman in Islam, Lucknow Pub. House, Lucknow.

Dr. Murray T. Titus,—Indian Islam, Oxford Univ. Press, 1930.

Rev. John A. Subhan,—Muslim Faith and Practice, Sufism, How a Sufi Found His Lord, Lucknow Pub. House, Lucknow.

Rev. L. E. Browne,—The Eclipse of Christianity in Asia, London, 1932.

Dr. Dwight M. Donaldson,—The Shi'ite Religion, Luzac & Co., London, 1933.

Mrs. Bess A. Donaldson,—The Wild Rue: A Study of Muhammadan Magic & Folklore in Iran, Luzac & Co., London, 1938.

Rev. Wilfred E. Smith,—Modern Islam in India, Minerva Press, Lahore.

Rev. James W. Sweetman,—Islam and Christian Theology, Lutterworth Press, London, 1944.

Associate Members of the Staff. In recognition of work that individual missionaries have been doing in particular areas that is in line with the program of the Staff, several of them have been appointed as "Extension Work Associates." Rev. William Sutherland has been serving as Literature Secretary; Rev. R. A. Blasdell, who had been Chairman of the Literature Committee in Malaya, spent a year in Aligarh in resident study, helped in writing tracts and took part in the summer lecture courses; Rev. Wilfred E. Smith has taught Islamic History in Forman Christian College, has made a valuable survey of present-day Islam in India, and has given courses of summer lectures; Miss Kate Greenfield has ably represented the School's interests in arrangements for visits to the Nizam's Dominions, has made contributions to literature for Christian women working for Muslims in Telugu, and has also assisted in summer lectures; and Miss Irene West, the most recent appointee, has for several years been Urdu supervisor in the Landour Language School, is diligently studying Arabic Grammar, and is engaged in personal evangelistic work for Muslim young women in Delhi.

Additional Members for the Staff. At the last meeting of

the Committee of Management, Nov. 30, 1943, one American society and one British society were each asked to plan to release a specified one of their missionaries to accept appointment to full-time work on the Staff of the Henry Martyn School. Each of these prospective new instructors has had special preparation and experience. A similar request of another British society is likely to be made shortly after the war.

More Scholarships Needed. Experience the last few years has shown that there are Indian Christian pastors and teachers who are glad to come for periods of intensive study of Islam, with the excellent library facilities available at the Henry Martyn School, but it is nearly always necessary for their employing churches to provide substitutes to carry on their work during the months they would be absent. This means that these men must be released for study without pay, and that they should receive a stipend of a sufficient amount to pay their living expenses while they are engaged in these special studies in Aligarh. Usually they are graduates from one or another of the theological schools and are married men. It would be well if the School could have on its current budget enough scholarship money to pay stipends to an average of about ten such students a year, each remaining for periods of at least four months' study. The amount suggested for this purpose in the enlarged budget is $1000.

The Need for Permanent Property Equipment. Comfortable and healthful living accommodations are required for the members of the Staff, for missionary students, and for Indian Christian students. This has brought up the question as to whether the School should plan to continue renting houses that are only partly satisfactory, or whether, after fifteen years of service, the Henry Martyn School should now aim to acquire its own property. This major need would involve the raising of a Property Fund of about $100,000, and along with the other needs of the School, in looking forward to enlarged service after the war, it is receiving the careful consideration of the India Committees in London and in New York.

If all of these proposals to strengthen the Henry Martyn

School should be adopted, it would seem as though the churches in Great Britain and America were beginning to consider the work that needs to be done for India's ninety million Muhammadans in a much more determined way. But while the committees of the cooperating churches may approve the plans and strengthen the current budget, in all probability they will have to depend on individual gifts for the Property Equipment Fund. The items of the building program are being carefully studied with faith that the money needed will be forthcoming.

Plans for an All-India Institution. It has been suggested that the main headquarters of the Henry Martyn School on the plains of India should be in Delhi, primarily for its convenient location, but also because of the fact that it would be an attraction to missionary and Indian Christian students to spend periods of study in Delhi. There are Muslim educational institutions in Delhi of considerable importance, and it is only eighty miles from Aligarh, to which occasional visits could still be made for appointments in connection with the Muslim University there. For this center in Delhi there should be four residences for permanent members of the Staff, three small double-houses, providing six suites for married students, one small dormitory for men students, one small dormitory for women students, and a main building which would provide for a chapel, the library and several class-rooms and offices.

The hill station of Landour is a great center for summer conferences of missionaries. Because of the Landour Language School and the Woodstock School for Missionary Children there is something of an atmosphere of study in Landour, and the Henry Martyn School has found it an excellent place for summer lecture courses. Heretofore houses have been rented in Landour for the use of the Staff in the summer months, but it would be much more satisfactory to have a certain security of tenure in properties that would be better adapted to our particular purposes, especially as we are exceedingly anxious to be able to offer more suitable living accommodations to our Indian Christian students. To

make it possible to acquire a permanent location in Landour for the summer sessions of the Henry Martyn School, a sum sufficient for the purchase of two residences and a good dormitory has been included in the program for property equipment.

In Lahore, the large city which is the capital of the Punjab in North India, there are several mission and church agencies that are definitely related to work for Muslims. There is the Punjab Religious Book Society, with which the Henry Martyn School is closely associated in the preparation and distribution of literature. There is the St. Andrew's Brotherhood, which is an active manifestation of Christian truth and love to young men who have become Christians from a Muslim background. Then there is Forman Christian College, where an associate member of our Staff, Rev. Wilfred Smith, has been teaching Muslim history, and where the professors of Arabic and Persian have for many years been Indian Christians. It has been suggested that it would be a splendid idea to have one of the members of the Staff of the Henry Martyn School live in Lahore, to keep in helpful contact with the missionary work that is being done there on behalf of Muslims, and also to be in close touch with the thought-life of important Muslim groups in that great cultural center. For this reason a sum sufficient to provide for the purchase of one residence in Lahore has been included in the building program.

As for work in South India, where some Missions have begun to take some part in our financial support, the concensus of opinion is that a representative of the Staff of the Henry Martyn School should be regularly associated with the United Theological College in Bangalore. The Board of Trustees of this institution have given the suggestion their hearty approval, and it was favorably received at the conference of theological colleges held recently. In addition to teaching courses on Islamics and Christian Apologetics in the United Theological College, and to assisting in the Urdu Language School that is proposed for Bangalore, this representative of the Staff could carry on Extension work in a score

of other theological schools and training centers. For this reason it is thought that the program for Property Equipment should include the purchase of one residence in Bangalore, which has a climate in which work can be done comfortably throughout the year, and which has the additional advantage of being close to the great Muslim-ruled state of Hyderabad, where an increasing amount of work for Muslims is being carried on by several interested Churches.

It is always important to remember that the Muslims of India are one fourth of the entire population, and as there are about ninety millions of them, they are to be found in nearly all parts of the country in surprisingly large numbers. This is why the Henry Martyn School of Islamic Studies must plan to function actually as an all-India institution.

DWIGHT M. DONALDSON, Principal,
Henry Martyn School

New York City

The Power of the Written Word

At one time a family came down into Iran from Russia. In the region of the Caucasus they had met some Evangelical Christians and though they were Moslems they came around to the evangelistic room to obtain a copy of the New Testament in Russian. It was not long before the power of the Written Word had made itself felt in that household and they began to attend church and the boys came regularly to the Bible classes and attended the Daily Vacation Bible School. They proved avid readers, and one of them took the prize for learning the most verses of Scripture and Christian hymns. Then one Easter day came the great event, the father and mother and three sons were baptized and taken into the church. What a joy it is when a family comes out of Islam and joins the Church of Christ! For a family is a social unit and will perpetuate itself and grow. A family makes a real foundation stone in the Church.

REV. J. CHRISTY WILSON, D.D. in *The Presbyterian*

MOSLEMS IN CHINA

The statistics for Moslems in China can only be approximated, as no official religious census has been taken, but there are about ten million in the eighteen provinces and about six million in Inner and Outer Mongolia and the outlying provinces of Sinkiang and Manchuria. The greater number of these are found in the Northwest provinces of Ningsia, Kansu and Tsinghai, in the provinces of Yunnan, Shensi, Chihli and Honan, and in such cities as Peiping, Nanking, Tientsin, Tsinan, Kaifeng, Sian, Chengtu, Kunming, Kweilin, Hankow and Canton. In Peiping before the Japanese occupation there were thirty-six mosques, and in one of them was the headquarters of the Moslem Forward Educational Movement (since moved to the West). There are mosques from Canton to Peiping, from Shanghai to Chengtu, from Hongkong to Tihwa. In several centres there are mosques for women—perhaps just an "upper room" with a simple *mihrab,* no *minbar,* but clean matting on the floor. Always attached to the mosque is a room for ablutions, usually with a kerosene-tin hand-pulled shower, under which the women shampoo their hair as well as make clean the rest of their bodies. There are seminaries for women as well as those for men (we have met women *ahungs* from Kaifeng), and Koranic schools for children, where the recitation of the first Surah of the Koran will astonish and delight the students and teacher.

There has been an active Moslem press throughout China, and at one time before the War there was a regular broadcasting hour in Shanghai, and I believe there is one now from Chungking. In 1927 the Nationalist government decreed that all schools should register with the government and any religious teaching in the curriculum was proscribed. Most of the schools—Christian and otherwise—complied with the regulations, but the Moslems closed their schools rather than lose the privilege of teaching the tenets

of their faith. A few years later the editor of a paper in Nanking published an article in which the ancestors of the Chinese Moslems were described as pigs, which statement so infuriated the Moslems that they protested to the Nanking government, ordered the paper suppressed, the editor punished, and demanded religious liberty, including the privilege of opening the schools and having the curriculum they desired. All this was granted, for the Moslems were a force to be reckoned with, as the Chinese had discovered to their sorrow in the costly rebellions of the past. Also, Chiang Kai Shek had a Moslem general, Pai Tsung Hsi of Kweilin, who needed to be propitiated at the time. (Since then he has been a staunch member of the Nationalist Government and one of China's most trusted generals.)

For over a thousand years the Moslems have been in China and have been the one foreign element that has not been absorbed as other foreigners were. They have seldom married their daughters to Sons of Han but their sons have taken unto themselves daughters of Han as wives, and many children have been bought during famines and floods and other disasters, thereby adding to the Moslem population. Since the bitter rebellions in the Northwest the Chinese have followed methods of appeasement. Other nations have had their eyes on these sons of Ishmael. The Soviets knew them to be a great power, and though at first in Central Asia and Chinese Turkestan the U. S. S. R. tried suppression and force to change these people, they later allowed them much more freedom, but at the same time used much propaganda and a great deal of that area has been sovietized. Only lately has the large province of Sinkiang been returned to China—that territory has a population of over a million Moslems. The Russians had compelled the missionaries to leave, had imprisoned one (who was finally released and sent back to Lanchow, Kansu) besides arresting other Christians and closing dispensaries, schools and churches. Now there is a new day dawning for that area and we hope that Mission Boards will seize the opportunity to enter.

The Japanese have been indefatigable for years in trying

to win the Moslems in China and Manchuria to their sphere of "co-prosperity," but have signally failed. They allowed a mosque to be built in Japan, offered to build more and added other inducements. In a few places there has been some compliance but in most Occupied Areas the Moslems have even refused to join the Federation of Religions.

The Pakistan movement in India invited Chinese Moslems to visit India and sent delegates to China, but General Pai Tsung Hsi sent this statement to the Indian Moslem League: "The Chinese Islamic National Salvation Federation has as its twofold objective the salvation of the nation and the propagation of Islam, but for the present the nation comes first. There can be no religious freedom to speak of when the freedom of the nation is not assured." Two million Chinese Moslems have directly participated in the nation's dual task of resistance and reconstruction. Of the thirty-six State Councillors, two are Moslems, two also are on the legislative Yuan, one is on the People's Council.

Missions to Chinese Moslems were started after the Edinburgh Conference, and there have been many consecrated men and women who have worked for Moslems in China, among whom were G. W. Clark of Yunnan, Herbert Rhodes, the Bothams, Miss Garland, the Harrises, the Streets, the Taylors, the Woods, Mrs. and Miss Soderstrom, also Mr. and Mrs. Mann, and William Borden (who died en route to China while in Egypt). In other missions there have been the Holtons, the Hansens, the Masons, Dr. Crawford, Dr. Pettus, Charles Ogilvie, Lyman Hoover, the Holdens, Bishop Molony, the Rev. W. J. Drummond, E. W. Thwing, J. Vale, J. Hutson, D. McGillivray, the Matsons and many others. Yet it is only a handful of missionaries who have been set apart for this particular work, as other fields have seemed less difficult and more urgent and showed more promise of results. Much of the work for Moslems in China received its impetus and inspiration through Dr. Zwemer, who visited China in 1917, 1918 and 1933. The Society of the Friends of the Moslems, started by Bishop Molony in 1927, with a handful of members, has now grown

to a membership of three hundred, with representatives all over the world, international and interdenominational, with a quarterly newsletter for prayer, information and fellowship. It also gathered together all the literature especially prepared for Moslems into one central printing and distributing centre at the Religious Tract Society in Hankow. There are still very few specialists for this work, which needs men and women equipped with the knowledge of two languages—Chinese and Arabic—special preparation in Islamics and a knowledge of the differences between the Chinese of other faiths and the Chinese Moslem. The latter, though in some parts of China seeming not to differ from the other Chinese, yet have distinct habits—subscribing to the mandates of the Koran with regard to preparation and "cleanliness" of food, fasting during Ramathan, ceremonial ablutions, prayer, etc. In the burial of the dead, Moslem tradition is followed, not Chinese. If Moslems enter our schools or hospitals, special kitchens must be set up for them or their food must be brought in from a Moslem restaurant.

During the history of modern Christian Missions in China there have been between one hundred and two hundred converts, some coming from districts where few Moslems lived and so there was no opposition. Bishop Ku Ho Lin of the Sheng Kung Huei (Anglican Church) was the grandson of a Moslem woman in Paoning, Szechuan, who dared to rent part of her premises to the "foreign devil" when others refused. Through teachers in the Mission School and other missionaries Ku Ho Lin was converted and has given over thirty-five years of service to his Lord. The Rev. Mr. Sung of Kweilin (also Sheng Kung Huei) was converted when he was eighteen years old, while in a Mission school. This past Christmas in Lanchow some Moslem lepers were baptized. The law of apostasy prevails in some parts of China and converts are persecuted. There are many secret believers, therefore, who do not dare confess Christ openly.

During the past thirty years special literature for Moslems has been prepared, though Arabic tracts and gospels

from the Nile Mission Press and other presses in the Near East have been used to great advantage. The cost of the preparation and printing has been borne by the R. T. S., Society of the Friends of the Moslems, generous grants have been made by the A. C. L. S. M., and individuals have contributed. In 1927 there were some sixty books and tracts prepared in Chinese for Moslems. One or two of these were bi-lingual. Mr. Mason reviewed all these and the new committee on literature advised revision of most of them. Mr. Mason and Mr. Pickens also began a collection of Chinese-Moslem newspapers and magazines in order to ascertain what methods and lines of thought the Moslems were following. Mr. G. K. Harris at that time started the series of wonderful posters for visual evangelism, printed with splendid coloring and in bi-lingual form. Handbills of the larger posters were made also. A handbook for the use of missionaries was prepared by Dr. Zwemer and Mr. Mason, called "The Primer of Islam," which was later translated into Chinese, for Chinese Christians in Moslem districts. (The second edition was exhausted and recently Mr. Harris in Kansu has prepared a small handbook as a temporary measure.) Miss Garland, Dr. Darroch, Dr. Throop and others also prepared special literature. Some of the tracts from Cairo (notably "Sweet First Fruits" and those by Miss Trotter) were reprinted in Hankow and met with great success. Prof. Levonian's tracts when translated were much appreciated by Moslem students and *ahungs*. Arabic literature has always sold "like hot cakes," for the Moslems revere the Arabic script and are eager to read anything in the "sacred language." Bi-lingual books and tracts and posters make their appeal in districts largely influenced by the Chinese. Today the Chinese government is establishing schools where the curriculum is in Chinese, but it also allows the Koranic schools to function, so the Moslem child frequently attends to his Chinese in the morning and his Arabic in the afternoon! There are translations of the Koran in Chinese, but the real Moslem prefers to read the Sacred Book in the Language of the Angels.

Why must we now be on the alert and send new messengers of the Gospel to the Chinese Moslem? "The men and women of the past," says a Survey of Central Asia, "were deeply versed in the Scriptures, fervent in prayer, gentle and humble and full of love to God and towards these Sons of Ishmael. But every generation has to fight the battle of faith afresh; there is no substitute for a living Christian experience, and if this dies out in any land, no strength of organization, custom or tradition will avail to keep that Church alive." Individuals must present the Gospel of the Incarnation, the Crucifixion, the Resurrection and Ascension of our Lord through the preached word, and through their own lives.

Raymund Lull spoke truly, "He who loves not [the Moslem] lives not and he who lives by the Life shall never die." "Go ye therefore"—to the Moslem.

ELIZABETH Z. PICKENS

Pelham, N. Y.

A Tashkent Manifesto

A manifesto urging Mohammedans "to wage a merciless fight against the German usurpers" was adopted at a Congress of Mohammedan clergymen and believers which met at Tashkent, capital of the Soviet Republic of Uzbekistan.

The congress was attended by representatives from the Republics of Uzbekistan, Tajikstan, Turkmenistan, Kirghizen, and Kazakstan. Messages of greeting were sent to government leaders in these countries.

A spiritual board of Mohammedans, which will have its seat in Tashkent, was set up with Ichan Babachan Abdumadchiktchanow, 82-year-old Mohammedan leader of Uzbekistan as president.

—*Friends of Moslems*

SOME TRENDS OF THOUGHT IN EGYPT TODAY

The purpose of this paper is to try to discover some of the main trends of thought in Egypt today, which may be considered as significant, either as indicating the present state of Egyptian society, or as intimating the possible direction which Egyptian life may take in the immediate future.

It will be realized at once that the subject has its difficulties. It is not easy to judge the trends of thought in any country at a given moment, unless there are facilities for doing so such as are made use of in conducting surveys of opinion like "the Gallup poll." But such facilities do not exist in Egypt. Moreover, it may be said that in Egypt "public opinion" does not exist, or does not readily crystallize except at times of heated political or religious crisis. Even then, what may pass for "public opinion" is not likely to represent real conviction but to be only a momentary response to some artificial outside stimulus, such as a public statement, an article in the press, or some similar exciting cause. Even where the response seems to be violent because some deep-seated prejudice or strong religious or national feeling has been appealed to, much allowance must be made for manipulation and propaganda as the cause of manifestations that may seem to be spontaneous. At such times, the excitement may represent little thought or opinion. An example may be cited in the anti-missionary campaign of several years ago, which filled the daily press for weeks on end. It is certain that a great deal of what was said, if not most of it, did not represent enlightened Egyptian opinion. For appeal to religious prejudice with a view to the accomplishment of political aims is a practice that is not unknown in Egypt.

To form some idea of the prevailing trends of thought in Egypt is therefore not an easy matter even in normal times, when newspapers and publications operate normally. At the present time, when there are restrictions of censorship and restrictions due to lack of space on account of the shortage of

paper, there is even less published material that might be depended upon to indicate the trends of thought either as reflecting what people generally are thinking or as representing what stimulates and directs their thought.

Moreover, since the greater part of the daily press is taken up with news items, there is little space left for occasional articles dealing with matters of current interest; thus the expression of thought from which the prevailing trends might be deduced is severely curtailed. However, there remain the weekly and monthly periodicals, considerably reduced in size, and a moderate output of books in Arabic. A review of these sources covering the past three years, from 1940 to the present, has been made use of in the preparation of this paper. To this should be added the modest sphere of contacts with various persons, Egyptians and others, available to the writer, and the kind suggestions of a number of friends who have been asked their opinions.

It is natural to seek, first of all, for instances of Egyptian thought as it finds itself confronted with a world at war. Egypt has been from the first an important center of war activity. Military operations have been proceeding on all sides of Egypt and war has crept very close to her borders and has in many ways affected her life. Yet at the same time, she has to a remarkable extent been spared the horrors and devastations of war. The newspapers, of course, are full of news of the various fronts. Inconveniences in living result from the war, prices rise, conflicting claims and various forms of propaganda beat in upon the country. Nerves are on the stretch and it is impossible to ignore the world situation. But at heart the country is neutral and wants to keep out of the war and at the end return to a world unchanged by the tempest that has swept over it. For the most part the trend of thought in the country is strangely unaffected by the war.

It would be a mistake however to think that there is no recognition in Egypt of the world situation and of the consequences which are to follow the war, although it must be admitted that what thought of the future there is tends to

fall into Islamic patterns rather than to anticipate sharing in any general or worldwide arrangement. An example of such expression of thought may be seen in an article by the well-known editor of the *Risalah,* Ahmad Hasan Al-Zayyat, (March 30, 1942), on the subject "Islam must have a Conference" (lā budd li'l-Islām min Mu'tamar).

Sitting before the radio of an evening, the editor says, he turns to the various broadcasting stations one after another: Berlin, Bari, London, Moscow, Tokio, Paris, Ankara—all of them broadcasting in Arabic. "What means all this concern about our language and literature?" he asks himself. "It is as though we still were world leaders and disposers of the decrees of Providence." Further, when news of the various war centers are given, behold they are concerned with North Africa, Egypt, Palestine, Syria, Iraq, Iran, India, China, Malaysia, Senegal, the East Indies—all countries of Muslim peoples and theaters of Arab culture. None of these peoples are aggressors nor yet defenders. Rather they are like the resources and treasures of the earth—loss to the losers and gain to the victors. "How strange," he remarks, "that these imperial wars and this strife of strong nations should take place only in countries where Arabs rule and Muslims live, as though they had become a prey to every aggressor."

This consideration leads him to ask, "Are these people not the successors of the Islamic conquerors? Is their Islam not the Islam of the Abbasid caliph who watched the rain clouds gathering and said, 'Rain wherever you will, your harvest belongs to me.' " He replies to his own question by saying that their Islam is not the same, for "it has fallen into the hands of the Sufis who have not awakened out of sleep and do not care what happens." Islam, if not the true kind, "may turn faith into fatalism and lead to lack of effort because of the decrees of God." "If you were to ask me," he continues, "if the 'ulama have delivered the message of God, I should reply 'NO' in capital letters, and most probably they do not believe that they have a message or any responsibility." "The men of religion in all Islamic kingdoms," he says further, "have been satisfied with titles and dress and

eating and drinking and have been content to be subject to persons of greed and to be a glossary to those possessing blessings and a footnote on the page of life."

After further criticising the inactivity and indifference of the religious leaders, he declares that if they were active they would call conferences, as the missionaries and imperialists and orientalists have done year after year in country after country. The annual pilgrimage to Mecca affords a ready opportunity for such gatherings, which would be above suspicion of political design. A conference of the leaders of thought in Islam should be called "to study and clarify the meaning of Islam, to clear it of the old wives' tales of centuries and from the vagaries of sects and restore to it its former dignity as being suitable for life and sufficient for victory and a guarantor of happiness." Such a conference should not be held at the present time because of worldwide confusion. "But we want the leaders to think of it and prepare for it, so that when peace returns and men gather around the green tables to declare perpetual peace and to choose the suitable 'order,' the 'ulama of Islam would meet similarly to present to bewildered mankind the order of God as he has sent it down."

Regarding the important question of who is to call such a conference, he says that the Administrative Council of al-Azhar would be the natural body to make such a move in connection with the celebration of the one thousandth anniversary of the founding of the city of Cairo (in 1943). But the reactionary treatment given to a program of reform in al-Azhar recently presented by some of the younger members of the Council has discouraged all the hopes which had once been placed in al-Azhar. "Is it permissible to suppose," he concludes, "that among the Administrative Council of al-Azhar there are some who confuse truth and falsehood, good and evil, righteousness and degeneracy? That is what we cannot believe and what we do not want the trend of affairs to bring to realization."

With this desire for a conference to set Islam on the pathway to recovery of its early glory agree the calls for a union

or federation of the Arab states of the Near East, or a Parliament of these countries looking towards cooperation and mutual helpfulness. Articles dealing with some aspect of this subject appear from time to time in the daily press and periodical publications and indicate an underlying feeling of uneasiness and dissatisfaction with the individualistic policy heretofore pursued by the governments of these various states and with the lack of will on the part of their peoples to work out some method of cooperation toward common aims for the good of all. There have been exchanges of various educational and diplomatic missions between Egypt and some other countries of the Middle East which may help to clear the ground for more definite approaches. In 1936 Egypt and al-Hijaz concluded a treaty after a period of alienation, and it now seems that Egypt is sending a Mission of engineering experts to al-Hijaz to help in the building of roads. A few years ago al-Azhar University sent a friendly mission of scholars, headed by Sheikh al-Jibali, to the Muslims of India. Incidentally, it may be noted in this connection, it is claimed that the practice followed by the Muslim Council in India (the Pakistan) of choosing a new president each year from the leading Muslims of India originated in al-Azhar and that al-Azhar is holding the idea in reserve to be applied in more favorable circumstances, presumably when it may be possible to organize a Pan-Arab Council or some similar body representing a united Islamic front. [See *Al-Ithnein wa Al-Dunia* No. 386, Nov. 3, 1941, p. 40, Art. "When Azharites become diplomats."]

The question of the caliphate, which seems for the present to be in abeyance, is by no means a dead issue . . . and has not been finally disposed of. Not strictly belonging to this question yet fundamentally springing from the same consciousness as that which looks to the caliph as focusing in himself the powers, whether political or religious, by which the Muslim nations may regain something of their former glory, is the feeling, not infrequently expressed, of a need of effective leadership for the Muslim peoples. We have seen above that the editor of *Al-Risalah* spoke of al-

Azhar University as having formerly been "the depository of all hopes." He confesses that he has been disappointed in these hopes. Something will be said more particularly of al-Azhar in what follows. But something more general than any leadership that al-Azhar could afford, even at its best, is foreshadowed in an article, written also by the editor of *Al-Risalah,* entitled "The Expected Man" [Al-rajul al-Muntazar —*Al-Risalah,* No. 460, March 27, 1942]. The man looked for by the Arab nation [*ummah,* that is, the Islamic community as a whole], he says, is not the Mahdi or the Messiah or the like, because the appearance of these is one of the signs of the Last Hour. But the man who is wanted is one who can lead and govern now. As for his character, "he will be for others, not for himself, for his nation before his family, and for his humanity after his patriotism." He is further characterized thus: "O God, we ask for a shepherd who will cast out the wolf, for the order that will concentrate love, for the guide who will carry the torch, for the leader who will raise the standard, for the craftsman who will teach us to make needles and cannon and delve in mines and fields, who will reconcile religion and the world and combine private benefit with public advantage. All of these are to be united in one man who will be, of all people, most like the expected Mahdi, or the long-waited-for imām, or the promised Messiah."

There is much in such a picture of the "expected leader" to remind one of the descriptions of the ideal caliph which were worked out by Muslim jurists after the caliphate had ceased to have any practical significance in Islam. Is the author painting a picture, greatly idealized, no doubt, yet a real picture of a real man whom the author hopes to see assume the duty of leadership in the Muslim world at the proper moment? Or is he simply allowing his longings for deliverance and reversal of the present to project an ideal which embodies the opposite of that which at present exists? We will leave that for speculation since we have no means of determining a definite answer. But we may quote what the author says of some of the signs which indicate his coming

and prepare the way for him. While the description of conditions here given is no doubt meant to apply generally to other countries than Egypt, yet there can be no question about their being meant to apply to Egypt. Among the signs of his coming, he says, are: "a lax state of morals, so that morals have no hold of either word or action; disunity of hearts, so that hearts do not unite either with respect to country or religion; exclusiveness of souls, so that there is neither friendship nor kinship; uncontrolled passions, so that they are not restrained either by leniency or severity; confusion of sects, so that they cannot be distinguished either by star or sun; aloofness of the nation from pursuit of life, so that the nation moves neither head nor tail."

The foregoing severe arraignment of the state of society in Egypt and elsewhere in the Near East is not peculiar in being limited to this one topic or this situation. It is only one example of the criticism of present-day moral and social conditions that is becoming increasingly common in Egypt, not only in the press and current publications but also in private conversation. Some of the conditions criticized spring from the war situation, others from more fundamental and more permanent causes. It is possible therefore to discover trends of thought and life, not only in the things deplored but also in the attitude of mind which laments and deplores them. Some instances may make clear this twofold tendency. In *Al-Musawwar,* illustrated weekly, for October 6, 1942, Maitre Fikri Abāzah, the editor, who is also a member of Parliament, discusses "The World of Money," a subject, he says, which no journal can escape discussing during this war. In every country today, there is "inflation" in money but advancing side by side with it is "inflation in character." There is among young men in Egypt, he continues, a "fever" about "positions" and "salaries" and "grades of positions." The war has brought about the opening of many new positions in connection with war activities, and a great army of young men has descended upon these positions. Ambitions and desires centering about these positions have become inflated. Many are cherishing imaginary

demands. No hope is too extravagant to seem possible. And alongside this "stock market" of hopes and wishes are two others: the "stock-market" dealing with stocks and bonds, and the "stock-market" of land and buildings. Upon the first of these, that of stocks and bonds, an army has descended also, everyone hoping to profit by a quick rise in prices. It is surprising to find, he says, that a large number of the fair sex are contesting with men in this scramble for easy gain and in gambling and in trying their luck. This is a serious social disease, he warns, that requires careful treatment. Similarly, in regard to "land and buildings," which in Egypt represent the only outlet for investment besides "stocks and bonds," there has been a sharp rise in prices because everyone is holding on to what he owns, and the land market has been stopped or greatly weakened. So there is nothing left but the stock market, where quick gains are possible in minutes and seconds. After warning against the dangers for inexperienced persons of dabbling in the market, he points to a rise in the world of "wants and necessities" which is increasing every day, side by side with the rise in playing the stock-market. It is the Government employees with lower salaries who will suffer, he remarks, and concludes: "There is no relief to be hoped for except through control—but this is not our business."

The same writer, in the course of a recent address before the Egyptian Feminist Union, directed by Madame Huda Sha'rāwi, on the subject, "Has the Egyptian family been successful in raising up a worthy new generation?" gives a review of trends in Egyptian family life (see *Al Musawwar,* No. 940, October 16, 1942, p. 14). The review is not without some exaggeration and is conceived in the author's well-known style of humorous raillery, yet it is serious enough in intention and in its general outlines gives a fair "cross-section" of the social life of the country. If this estimate of the present state of Egyptian society seems unduly pessimistic, there may be set against it the plea of Madame Huda Hānim Sha'rāwi, president of the Egyptian Feminist Union, which appeared in *Al-Itnein wa Al-Dunia,* June 30, 1942, that

"The Egyptian woman should enter Parliament." She recalls that the Feminist Union was organized on March 16, 1923, and the first demonstration on behalf of woman's rights was made by younger members of the Union on the occasion of the opening of Parliament in 1924. She points to the encouraging success of girls in public education since they were given equality in that field with boys. Legislation in Egypt, she claims, has not limited the field of woman's activity; and if it be objected that woman's place is in the home, her reply is that her fitness in that field should enable her to make a special contribution to the welfare of the state in consideration of its affairs. Previous to the present, woman in Egypt was not prepared for representation, but now a sufficient number are graduated from universities and higher schools in Egypt and Europe to make representation possible and they have already been taking their place in political gatherings and public meetings.

On the favorable side of the balance sheet also should be placed the rather boisterously optimistic view of Dr. Zaki Mubārak, which he expressed in *Al-Risālah* for August 10, 1942, under the title, "The Young Men of the New Day in Egypt." The young men of today are generally proud of the past glories of Egypt, he believes, but many despair of trying to do anything to bring back those former glories. While many persons write despairingly of the young men of Egypt today, Dr. Zaki would take exception to this despairing opinion. He thinks that the youth of Egypt, as compared with those of other countries, whether east or west, are more excellent and more honorable. Seldom does one find an Egyptian young man who does not have hopes worthy of the greatest men of the day; and there are witnesses to this fact, whether in the field of journalism or authorship or education. Dr. Zaki himself has always been concerned, he declares, to make Egyptians conscious of the past glories of their country. As an illustration of this, he compares the pictures of the Madonna and Child which are common to churches, east and west, with a picture which he found in an "Ancient History of Egypt," of Isis suckling her child

Horus. He had always given credit for the honor shown to motherhood and childhood in the symbolical picture of the Madonna and Child to Greek influence on Christianity, until he came across this ancient Egyptian portrayal of the goddess Isis and her son. "When we comprehend," he writes, "that the worship of Isis was practised by Germans and Greeks, Italians and Spaniards, French and English for five centuries we can understand that the picture of the Virgin holding her child in her bosom, is nothing but the picture of Isis nursing her son Horus, which means that Egypt is the country that originated the idea of ideal motherhood that is found in Christian pictures and therefore Egypt deserves the credit for originating the art that grew up about the pictures of the Virgin. The conclusion is that there is no picture of the Virgin, east or west, that is not inspired by the picture of Isis nursing Horus." And he adds triumphantly, "Have I not been telling you that Egypt is the fatherland of ideals?" And further he says, "The history of Egypt bears witness that she was by nature inclined to the energetic pursuit of ideals. In the age of paganism she was the greatest nation of paganism. In the period of Christianity she was the first nation to date history by the death struggles of the Martyrs. And when God had guided her to Islam she was the watchful guardian of the Arabs and Islam. And if anyone should say that it was Egypt that protected Arabism and Islam from the encroachments of the West and the mutual desertions of the nations of the East, he would be the most truthful of truth tellers." He then goes on to show that Egypt was the cradle of flying by air, because a Frenchman, Mouillard,[1] who died in a house in the Musky in Cairo, discovered the secrets of flying by watching the kites wheeling and soaring in the clear air of Egypt. And finally, where did Hess get the idea of peace that led him to fly to England and make an attempt to secure peace? It was an idea he took over from the spirit of Egypt, for he was born and brought up in

[1] Louis Mouillard died in Cairo, September 20, 1897. The autogyra and gyro-plane owe much to his studies of the flight of birds. He is said to have transmitted some of the results of his studies to the American Chanute, and he in turn transmitted them to his pupils, the Wright brothers. On the fortieth anniversary of his death, a monument in his honor was unveiled in Heliopolis, Cairo.

Egypt, surrounded by Muslim neighbors and perhaps was familiar with the Koran. In view of all the benefits which Egypt has conferred upon the world, Dr. Zaki asks finally, "Why do not the warring nations respect the neutrality of Egypt?"

Returning more directly to moral questions, further evidence of the trend of thought is supplied by the proposals for reform of public morals which have been studied by the Committee for the Protection of Public Morals appointed by the Minister of Social Affairs. Some of these proposals, as reported by *Al-Musawwar* for October 9, 1942, are as follows:[2]

1. *Servant girls:* Girls are not to be allowed to work in bars and drinking places. The Committee is studying the question of employment bureaus which are not what they purport to be.
2. *Prostitution:* The Committee is planning to propose legislation against prostitution, both secret and open. Some military orders have been issued on the subject. The Committee has decided to found refuges for street women.
3. *Objectionable Pictures:* (that is, of scantily clad women)—not to be published in any except technical (art) magazines and then only by special permission and in such a manner as to prevent identification of the persons pictured.
4. *Common Songs:* Close supervision of the issuing of songs is proposed. An early decision of the Committee is expected with reference to the anarchy existing in regard to the common songs, about which there is general complaint.
5. *Disrespectful Expressions:* Which appear in some of the newspapers, reflecting discredit on certain persons and doing them much harm.
6. *Cinema Films:* It is proposed that the Committee work with the Ministry of the Interior in censoring the films admitted to the country.
7. *Places of Amusement:* Legislation will be proposed for the protection of young people by excluding those under a certain age. Legislation would prohibit women dancers in these places from mingling with the men patrons.
8. *Fight against Missionary Work (tabshir):* "A law is being prepared to oppose missionary work and prevent the influencing of Muslim children in foreign schools by any means of propaganda or missionary work, whether by books or publications or requiring them to attend classes for instruction in any religion other than their own, or by any other means."

At least five other subjects are included in the Report as having been studied by the Committee, such as indecency on the beaches, wailing at funeral processions, etc.

[2] Up to the time of writing, these proposals have not taken legislative form.

It might be argued that it is only a matter of coincidence or journalistic convenience that mission work should appear in a report on "moral reform." However that may be, it is certain that opinions are expressed from time to time indicating that the teaching of the Christian religion to Muslim children, even with the consent of their parents, is regarded with distrust and suspicion. As an instance of such sentiment, reference may be made to an article published in *Al-Risālah* for March 25, 1940, by the editor, Aḥmad Ḥasan Al-Zayyāt, already quoted in this paper, under the title "Missionary work the enemy of peace and not a fitting work in Egypt." Missionary work, he says, and commerce are the two forerunners of imperialism, and of these two, missionary work is able to enter more closely into the affairs of the people because of the methods employed. The author regards missionary work as springing from religious intolerance and believes that because the education given in Mission Schools is sectarian it creates an envious minority and stirs up unfriendliness even among Christian sects. As for the missionaries themselves, it is only for personal gain and for the sake of a comfortable living that they carry on their work. It is strange, he says, that it is the three democratic states that have employed this childish method of missionary work and it is time that they should purify themselves of their own religious intolerance. This article, he states, was written after reading in the International Review of Missions an article on the formation of a National Christian Council in Egypt.

The movement toward reform of morals is not without its critics. A writer in *Al-Musawwar* for October 9, 1942—the same number in which appeared the proposals for reform—made some comment on the proposed reforms. We can be certain, he says, that there is a revolution in process in this country, a revolution in morals and conduct. But those who are appearing as proponents of reform are doing so in such a way as to make what they say appear merely as propaganda and self-advertisement. And when they do set out to define what ought to be reformed, they suggest lines

of reform that to some people seem extravagant and impossible of realization. Thus many of the proposals made by the Committee for the Protection of Morals seem to call for comment. For example, says this writer, the Committee defines the pictures that ought to be prohibited from appearing in magazines, and the like, by saying that they are pictures portraying members of the body, in whole or in part, that good morals have regarded as requiring to be covered. This is all good. But let the Committee even go further and prohibit women and girls from reading love stories in magazines and novels, which are more provocative than pictures; and also prevent the use of the telephone, which is a greater danger still. Piece-meal reform is of no use. Laying down general principles for wholesale reform is of some use. And let it be freed from press hullabaloo and from publishing plans before they are matured.

The impulse of reform has likewise not escaped al-Azhar, commonly regarded as the stronghold of conservation. In fact, the reform of al-Azhar has been a frequent topic for agitation and discussion for more than a decade past. Muhammad Khalil Hasanain Bey, inspector of Arts and Sciences in al-Azhar, gave an account of measures taken for the reform of al-Azhar, in an article in *Al-Ithnein wa Al-Dunia* for December 2, 1940, under the title "Fourteen Years in al-Azhar." He relates that whereas in the days of Muhammad 'Abduh the students had gone on strike because it was proposed to introduce geography and one or two other modern studies into the program of study, in 1925 they went on strike to have modern studies introduced. Isma'il Sidqi Pasha, then Minister of the Interior in Ziwar Pasha's cabinet, appointed a commission to study the reorganization of al-Azhar. It was then that the writer was appointed inspector of modern studies. His article tells of the division of al-Azhar into sections and into faculties for specialization, of the introduction of sciences and laboratories, foreign languages, sports and the like.

Within the last year the question of reform has been revived, by the presentation of a program of reform by some

of the younger 'Ulama. It is not clear just what this program embraced, but it seems that those who proposed it built great hopes upon it and have been correspondingly disappointed in that nothing is to come of it. Thus, one of these younger 'Ulama, Muhammad Muhammad Al-Madani, writing in *Al-Risalah* for April 20, 1942, declared that when this program was first announced he had written an article entitled "Hopes" (Āmāl), but now he writes to change the title to "Dreams" (Aḥlām). One of the difficulties in the way of its acceptance, he says, was the fear that younger men are trying to overturn the traditional form of Azhar learning and to corrupt Islam. Another is that some of the authorities of al-Azhar saw in this program a reflection upon their own competence and ability and tried to resign. The result is that because of obstacles in the way of putting this program into practice, it will remain locked up in the drawers of the Administrative Council of al-Azhar "for God only knows how long."

Another sheikh, writing in the same magazine on May 11, 1942, discusses some of the weaknesses of al-Azhar of which the students complain, especially the foreign students who are afraid that they will have to go back to their countries no wiser than when they came. He thinks that these weaknesses ought to be considered in the hopes of finding a solution. Among these weaknesses he mentions the following:

1. A section of the Azharites live in the present with the mentality of the Middle Ages. The teacher is only concerned about the text he is supposed to teach. If God and the students permit him to teach that successfully, he feels that he has done his duty. The text may be only a matter of quibbling over words or it may be full of mistakes in science, but that does not keep him from presenting the material to the students nor lead him to a search for knowledge or a desire for the truth.

2. Not many of the Azharites feel that the Azhar has a message and a mission. If they had a faith of this sort, these faults and weaknesses would not exist. The author then compares the Jesuits and their teaching of the Christian religion, their learning and philosophy, and their study of other religions in order to help in proclaiming their own, with the Azharites, very much to the disadvantage of the latter.

3. The Azharites are ignorant of the world and of their own times. "We have come to live on the margin of life, not being conscious of others nor the others conscious of us."

4. "There are those of us (the Azharites) who see the whole of truth in what al-Ghazzali said, even though the mistake in it is evident; and see only infidelity and unbelief in what the philosophers held, even though the truth of it is plain; and who study ethics and yet have no morals, and philosophy and yet do not philosophize, and principles of religion and jurisprudence and yet can form no independent opinion, and theology and yet are unable to defend the faith against its present-day opponents." Because of these and other weaknesses the article maintains, al-Azhar has been slighted by the Ministry of Education in the appointment of learned commissions, etc.

Still another sheikh writing also in the same magazine for November 23, 1942, asks, "Does al-Azhar have an idea of reform?" After recalling the years during which a great deal of writing and talking about reform has taken place, during which al-Azhar has "advanced toward reform and renewal" —and then correcting himself, he says,—or at least it can be said that "its state has changed from what it was previously," he asks: The idea of reform in al-Azhar, what is it? Granting that al-Azhar has an idea of reform and that all the talking and writing about "the reform of teaching and reform of morals and reform of the religious life in Egypt and the Near East" is not merely a form of propaganda or personal aggrandizement, what is this idea? Does al-Azhar know how these objectives are to be attained and does it know where it stands just now with reference to these aims? He then describes the various changes that have been introduced, and returning to his main question, asks further: "Does the reform of the Azhar consist in the introduction of these modern sciences, even if they have no effect in delivering the Azhar mind out of its slavery to tradition into freedom of criticism and comparison and opinion? Or is it the chemical laboratories and field expeditions and twisting of the tongue with a few words of some one of the languages of the earth? even though this has no effect in delivering the minds of the Azhar out of their darkness into the light of these languages and their treasures and their freedom of thought and the excellences of their institutions? . . . We know that the

Azhar has changed during these last years . . . and that there are many who sincerely desire its reform. But what we want to know is: Is the idea of the reform of the Azhar and of the religious life of the East clearly defined in the thought of the Azharites? Does it mean the same thing to all those who think and labor and talk? Is there a common aim or objective which unites them and binds them together in understanding and struggle on behalf of that in which all believe?"

Out of all these various proposals and programs and discussions and rumors dealing with reform in its various aspects, we should be justified in concluding, as one writer already quoted has put it, that a revolution in morals is in process in Egypt. But we recall his warning that all this talk should not be mere newspaper propaganda and premature announcement of plans. To this we must add the question raised by one of the writers already quoted on the subject of reform of al-Azhar, Sheikh Muhammad Muhammad Al-Madani. He asks "Is this program to die as many other projects before it have died?" Then addressing his question to Egypt as a whole, he asks if the distance between saying and doing is to be allowed to reach such a limit. Is it always to be that when deeds are only ideas in people's minds or proposals written on paper, "the public hears a great uproar about them and sees groups gathering together and meetings being held and pens writing and pages being published and pleasing announcements following one another; and people get the impression that the matter is one of determination and that the promises made about it are true and that the hour of putting it into execution is without doubt just at hand; then—days pass, and months stretch into years and these proposals are silent, motionless, the dust covers them, etc."

There are other aspects of thought in Egypt, which are equally worthy of attention, but space does not permit mention of them. From the above survey it will appear that there is considerable ferment of thought and feeling in Egypt. In some respects this thought may appear contradictory, some

of it critical and self-depreciatory, some of it quite the opposite. Both types of thought however may exist at the same time, where the people alternate between reaction to one set of circumstances and one group of considerations and reaction to an entirely different set of circumstances and other considerations. In brief, it seems to be a time of indecision and uncertainty in spite of all appearances of determination and purpose. The question asked, "Does the Azhar have an idea of reform? If so, what is it?" may be asked more widely of Egypt. "Does Egypt know what she wants and where she is trying to go?" Whether it is a "conference" that she needs or "an expected man" in the sense expressed in the article quoted, it seems a fair inference that some clear leadership in social and moral affairs if not in political, is needed in Egypt today. But even if such leadership does not immediately appear, the existing questioning and ferment of thought are not without their hopeful indications and may bring about a better state of affairs.

C. C. Adams

Cairo, Egypt

An Oriental Museum for London

Lord Zetland, presiding at a meeting of the Universities China Committee in London on Wednesday, announced that a small committee, of which he was chairman, had been appointed by the Secretary of State for India to consider the possibility of establishing a centre of oriental culture in London after the war. The meeting had been called to discuss the advisability of establishing an Oriental Museum in London. Major-General Sir Neill Malcolm, who opened the discussion, spoke of the difficulty that in this country there was not a sufficient number of experts and staff for such a museum. Lord Zetland said that it was very surprising that the Government had hitherto done so little to foster cultural contacts between the British people and the peoples of Asia. It would be a crying shame if this aspect of our contact with the peoples of Asia was not given a permanent place in the schemes of reconstruction.

The London Weekly Times, Jan. 19, 1944

A MUSLIM'S VIEW OF CHRISTIANITY*

S. Khuda Bukhsh was a learned Muslim whose Essays on Islam and translations of German works on historical subjects are well known in India. His point of view is not typical but there is much in what he writes which is common to many educated Muslims in India. He may be said to represent a large number of Muslims who have come into contact with Western orientalists and who have modified their views accordingly. Many of his judgments on Christianity are scattered throughout his occasional contributions in the form of essays or in the collections of the same which can be easily procured. It is interesting to find that he had written in *"An Outline of Christianity, the Story of Our Civilization"* (a symposium written by various writers under the general editorship of A. S. Peake and R. G. Parsons in five volumes) an article entitled *"A Mohammedan View of Christendom."* Such an account is bound to excite one's curiosity since it is contained in a book for the consumption of Christian readers in England. It would have been of more interest, of course, if such an article could have been written by 'Abdul Haqq who would have been far more uncompromising and would have represented what is still the preponderating view in Islam, namely, the orthodox.

The article referred to opens with these words: "Closely related as they are, Islam and Christianity should be carefully studied, not to accentuate differences but to emphasize the points on which they agree; for on their mutual good-will in large measure depends the future of Asia if not of the whole world." It closes with similar words: "True Islam and true Christianity are akin; the mission of each is fundamentally identical. Let, then, Islam and Christianity be henceforward faithful allies in the liberation of humanity."

One of the difficulties about a thesis of this sort is that

* Reprinted, by permission, from the Bulletin of The Henry Martyn School of Islamic Studies, Jan.-March, 1944.

it never clearly shows what the writer regards as "true Islam" or "true Christianity." Often it is argued that Islam with Christianity and Judaism form a triad of religions whose sole function is to preach "ethical monotheism" and that anything in any of these religions which cannot be fairly described as this, as *e.g.,* trinitarianism in Christianity, "Arabism" in Islam, racial exclusiveness in Judaism, are of less account. An exaggerated liberalism might be prepared to accept such a thesis but to the Jew who lustily maintains the exclusive election of his race, or to the Christian who considers that the Incarnation is central and all important to Christianity, there is less inclination to accept the idea that all the world needs is an ethical monotheism.

Khuda Bukhsh considers that the relations of Islam and Christianity were on the whole "happy and harmonious" until about 1000 A.D., that after that time the relations of both deteriorated to a climax in 1829 with the publishing of *Mahamedanism Unveiled,* by Charles Foster. In his opinion there has been an improvement since. "Muhammad is no longer deemed an impostor, but a reformer of world-wide importance; Islam is no longer regarded merely as a religion propagated at the point of the sword; Islamic culture is no longer considered a curse, but a stage in human progress for a great portion of the human race." "Indeed when we consider the many similarities subsisting between true Islam and true Christianity, we fail to see (now that 'Arabism' is of the past) why there should be any hostility, or even estrangement between the two cults."

To support such a view Islam is regarded as "a revised edition of Judaism and Christianity." It is asserted that "Mohammed never claimed originality" and that all he fought against was "life-destroying accretions." Muhammad had no "first-hand" information about either of the two religions and so his accounts are not correctly recorded. This is a tremendous assertion which shows how far Khuda Bukhsh diverges from the orthodox Islamic

view of the Qur'an as a book sent direct from heaven, inerrant and a miracle which proves the apostolate of Muhammad. He maintains that the Qur'an "teems with" stories "drawn from traditions and hearsay." As an example he gives the story of Abraham as the founder of Mecca and the builder of the Ka'ba and he recognises that there is a mistake in the Quranic view of the Trinity as consisting of the Father, Son and Mary and a great contrast with the Biblical narrative of the Crucifixion. "He denies the crucifixion of the Christ, and teaches that Judas was substituted for Him and nailed to the cross, while the Christ himself ascended direct to heaven." In this statement the writer does not even represent the Qur'an properly for it nowhere says that Judas was substituted for Christ on the cross. The whole reference is very vague indeed. It is true that some Muslims have added the personality of Judas in their account of the crucifixion but where they got such an idea is difficult to say.

In spite however of these differences "Islam and Christianity are akin in their veneration for Jesus. . . . Moslems never mention his name without the formula 'Peace be on Him!' " One might ask here a very pertinent question. Is it true veneration to accept anyone for what he never claimed and to withhold from him the most particular of claims? We often hear such statements from the lips of Muslims. It is hard to describe as reverence the rejection of the unique claims which Christ made for Himself, because at the same time we put Him in a lower order.

That the Qur'an teaches tolerance is set forth by the quotation of the following verses: "Dispute not against those who have received the Scriptures, that is, Jews and Christians, except with gentleness; but say unto them, 'We believe in the revelation which has been sent down to us, and also in that which hath been sent down to you; and our God and your God is one.' " "Verily the Believers and those who are Jews, those who are Christians and Sabeans, whoever believeth in God, and the last day, and doeth that which is right, they shall have their reward

with their Lord, there shall come no fear upon them, neither shall they be grieved." "Unto everyone have we given a law and a way. Now, if God had pleased, He would surely have made you one people; but He hath made you differ, that He might try you in that which He hath given to each; therefore strive to excel each other in good works. Unto God shall ye all return, and He will tell you that concerning which you have disagreed." Reference however is not made to the following verse from the fifth Sura (verse 85), "Of all men thou wilt certainly find the Jews, and those who join other gods with God, to be the most intense in hatred of those who believe; and thou shalt certainly find those to be nearest in affection to them who say, 'We are Christians.' This, because some of them are priests and monks, and because they are free from pride." Nor is there any recognition of the fact that Muslims have frequently classified Christians with those "who join other gods with God" and so have justified the application of the Verse of the Sword to them also (Sura ix 5). The truth is that under the fearsome rule of abrogation there are many who hold that the passages which teach tolerance are abrogated by the Verse of the Sword, and this is the solution which is offered for seemingly contradictory passages on the subject.

Khuda Bukhsh has much to say also of the indebtedness of Islam to Hellenism and also to the Persian culture. "Islam freely accepted light from many quarters. It modelled its faith on what had gone before it. We find in Islam precisely the same framework as in Judaism and Christianity: prayer, purification, solemn festivals, scriptures and prophets." The choice of practices is illuminating. Most religions would claim its prayers, its solemn festivals, its rites of purification, its sacred books and its saints and teachers. On such an assumption all religions are the same irrespective of the different conceptions they may have even of these very things.

Of the "borrowing" after the death of Muhammad he talks of Islam's inheritance of a "Christo-Hellenism" which

was "decisive alike for Islam and Hellenism." It is good to see the acknowledgement that the Hellenism which Islam received was already a Hellenism which had been strongly impregnated with Christian thought and belief. To our mind this fact is not sufficiently recognized by Muslims and in it there is certainly the possibility of some approximation in the method of thought and in the doctrinal emphasis in both Christianity and Islam which can at least become an instrument for the better intelligibility of one system to another, but as we have shewn elsewhere, when fundamental data are utterly divergent, as is the case between Christianity and Islam, similarity in system may be deceptive and may result in some obscurity in thought. Dressed alike the two religions may present a fictitious likeness to the casual observer. Moreover it is often the fashion of the objector to Christianity to find "accretions" due to the use of a Greek philosophical vocabulary in the creeds, the incursion of Neoplatonism and the like. Khuda Bukhsh himself hints at the same thing in a passage which we have quoted above. Now, disregarding this point, the Hellenistic accretions of Christianity are regarded as contributing to the growing Muslim system. It is well-known, and in *"Islam and Christian Theology"* I have tried to point it out in detail, that much of the Islamic doctrinal system has been shaped by direct reference to the thought-forms found in Judaistic and Christian Neoplatonism. Of course, a liberal like Khuda Bukhsh might class both sets of "accretions" in Islam and Christianity as worthy of rejection or purging, but in the same breath it cannot be claimed that Islam has benefitted from the same. Islam has its emanational trinities, its Aristotelian scholasticism, its Neo-platonist mysticism and even its two-nature theory of the Word of God, combating the so-called "accretions" of Christianity with similar "accretions" in its own dogmatic system. Khuda Bukhsh admits in general what we have particularized. "By associating with Greek theologians, disciplined in the art of dialectics, the Arabs first learnt philosophical reasoning, which later on they prized so highly. It was from the Greeks again that they received their first lesson

in dogmatic subtleties and art in which Byzantine scholarship revelled. Foremost is the enquiry into the essence and attributes of God, which fills the first place in the writings both of the Greek Fathers and of the oldest Arab theologians. The oldest Moslem theologians, just as much as the Fathers of the Greek Church, busy themselves with discussions about fate and free-will." And this is not disapproved by the writer. "The more we carefully examine this subject, the more we find the pervading influence of Christianity on Islam. Its founder freely made use of Christianity, and the example set by him was followed by his votaries."

The influence of the New Testament on the later Muslims is described by Khuda Bukhsh at some length, particularly the ethical precepts of the Gospel which have been reproduced in Muslim tradition. One instance that is given is the reported version of the Lord's Prayer from the lips of Muhammad which Abu Darda vouches for: "Our Lord God who art in Heaven, hallowed be Thy name, Thy kingdom is in Heaven and on Earth, just as Thy mercy reigns in Heaven, so show Thy mercy on Earth; forgive us our faults and our sins. Thou art the God of the virtuous. Send down (a portion) of Thy mercy and Thy healing power on this pain so that it may be healed." Other parallels are of Matt. v. 3, 13, vii. 5 and "Render unto Caesar the things which are Caesar's," "The man who does good but keeps it a secret, so that his left hand knows not what his right hand has done," "I stood (said the Prophet) at the gate of Paradise, and observed that the majority of those who found admission there were poor; while the people of wealth were kept away from it."

Of the influence of Islam on Christianity Khuda Bukhsh says that the movement to deny the need of confession to a priest has an Islamic origin, that the view of the Trinity held by Migetus who denied the divinity of the Word can also be traced to this source, that Iconoclasm was due to Islam.

Arguing for the enlightened attitude of the Muslims he says "Moslem jurists and statesmen—always fertile in resources to meet the exigencies of the times—put forward the

theory that, in certain circumstances *bid'a* (innovation or heresy) was permissible. This opened the door for reform; this led to the path of progress. The rigidity of orthodoxy could always be softened or even, as was actually the case, circumvented, by this all-powerful theory, sanctioning innovation in certain circumstances." One wonders what present-day orthodox teachers would say to such a statement? Or how is it that the works of one of the great band of Islamic scholars in Spain are hardly procurable here in India let alone known and studied? We refer to Ibn Rushd's *Tahafut* and his commentaries on Aristotle, which even in his own day were committed to the flames. Ibn Rushd's commentaries are better known in Latin than they are in Arabic.

Reading through this article we are frequently reminded of the saying "The wish is father to the thought." There are many Muslims today who would fain have many things proved with regard to the enlightenment of Islam. It is generally agreed that in its golden age Islam did indeed become a channel for the transmission of learning coordinate with generations of Byzantines who retained the classical Greek learning. The same may be said of other races who have shewn no marked religious vigour; and sometimes the cultural advancement was carried on in Islam against the will of the orthodox exponents of Islam. As world powers both Islam and Christianity have had their ups and downs, and their periods of darkness and depression can as little be adduced as proof of the falsity of the respective religions as their periods of culture and enlightenment can be used to prove their truth. Too often we find that opponents of Islam point to the dark periods of Islamic history and opponents of Christianity to the dark periods in the history of Christian nations. To an historian such points are interesting but a religion stands or falls not by such fortuitous vicissitudes but by the truth or falsity of its fundamentals, which, when true, at one time may be rejected by sinful men to their own destruction and at another time embraced and practised to their benefit and salvation.

J. W. SWEETMAN

Aligarh, India

ROSENTHAL'S *AḤMAD AL-SARAKHSĪ**

This book of Dr. Rosenthal represents a novel venture in the field of Arabic literary studies. Divans of poets have been reconstructed before by collecting fragments of their poetry, scattered over the vast field of Arabic literature. Very recently P. Kraus published a collection of the philosophical fragments of the Arabic physician ar-Rāzī. But never before have *all* the fragments of a distinguished Arabic prose writer been culled from Arabic literature, collected, classified, rendered into a western language and critically evaluated. Dr. Rosenthal chose to do this for the first time with the Arabic scholar and littérateur, Aḥmad ibn Aṭ-Ṭayyib as-Sarakhsī, who lived in the second half of the ninth century and whose writings practically cover the entire field of the Arabic learning, literary endeavor and criticism of his age.

The importance of this publication consists in the first place in having brought to light the life and work of the most distinguished pupil of the well known Arabic philosopher and scientist, al-Kindī, on whom Rosenthal had previously published an article, "Al-Kindi as Littérateur", in *Orientalia,* Rome 1942 (not available at present). A mere glance at the few lines devoted to as-Sarakhsī in Brockelmann's Geschichte der arabischen Literatur, Volume I, p. 210 (Weimar 1898) and Supplementband I, p. 375 (Leyden 1937), suffices to show the magnitude of the task undertaken. Nor is it superfluous to point to the relatively still backward or undeveloped state of Arabic and Islamic studies (as compared with classical Greek or Latin studies) which compels the scholar to read through volumes upon volumes of Arabic texts without indices, very often without a list of contents or headings of chapters which might give a reliable clue to the contents of the particular book or chapter in hand. The "List of Text Editions Quoted" on pages 5-12 of Rosenthal's book by no means constitutes a complete bibliography of the books used. For many works have been consulted and quoted in the Notes which do not appear in this "List".

But over and above what this masterpiece of scholarship teaches us in regard to the life and work of as-Sarakhsī, it shows us the way to a new kind of studies which opens great possibilities for the future.

---

* Aḥmad ibn Aṭ-Ṭayyib As-Sarakhsī, a scholar and littérateur of the Ninth Century. By Franz Rosenthal (Hebrew Union College). New Haven, Conn., 1943, American Oriental Society (American Oriental Series, Volume XXVI). pp. 135, $1.50.

From the biographical section of Rosenthal's book, called "His Life", pages 13-39, we summarize the following facts: as-Sarakhsī was born between 218 and 222 A. H. or 833 and 837 C. E., probably in Sarakhs in Khurasan on the border between modern Iran and Russian Turkestan. He may have come from a family newly converted to Islam. A verse in a contemporary poet's satire on him: "You have practiced atheism for a long time, how can you suddenly have become a Muslim" (Rosenthal, p. 32) may strengthen the author's assumption. His Muslim pedigree may have served to conceal his non-Muslim origin.

As a pupil of al-Kindī he followed the traditional method of learning and teaching the knowledge of his time. In the fields of geography and *adab,* however, he went his own way. Probably thanks to al-Kindī's connection with the court, as-Sarakhsī became educator of the prince al-Mu'taḍid, who was then about fifteen years old (A. H. 257-8). In 271 A. H. he accompanied this prince on his expedition against the young ruler of Egypt, Khumārawayh ibn Aḥmad ibn Ṭūlūn, which ended in the battle of "The Mills" near Ramlah in Palestine. This battle was remarkable because both parties fled, each one believing that it was defeated. As-Sarakhsī wrote a "Risāla" or Report of this expedition, fragments of which are contained in the geographical works of Yāqūt, al-Qazwīnī and others who used it. On the basis of these fragments Rosenthal reconstructs and illustrates with a map the route followed by the army of al-Mu'taḍid on this expedition from Baghdad to Ramlah and back. Through Northern Syria the prince's army took the route of the old Roman highway, which is known to us through the Tabula Peutingeriana.

When al-Mu'taḍid became caliph in 279 A. H., as-Sarakhsī was appointed *nadīm,* "boon companion", to him. He had to entertain the caliph in his leisure hours and thus was afforded the opportunity of gaining great influence over him. In 282 A. H. he was entrusted with the *ḥisbah,* the surveillance of all professions and of the markets, including that of public morality and of questions of inheritance, in cases in which no close relatives were surviving, which shows that the *muḥtasib* or police officer in some respects performed the functions of a magistrate or qāḍi (cf. Reuben Levy, "Sociology of Islam", London, 1930, Vol. I, pages 367-368). Rosenthal suggests that as-Sarakhsī attained this office after he had shown his aptitude by the composition of two books, of which, as in so many cases of as-Sarakhsī's writings, only the titles have been preserved, namely, "The Great Book on the Frauds and the Profession of the Ḥisbah" and "The Small Book on the Fraud of the Professions and the Ḥisbah".

As-Sarakhsī did not enjoy his new office very long. He soon fell

into disgrace. In 283/896 he was imprisoned and beaten and his property confiscated. He finally died in 286/899. The circumstances and reasons which brought about this unhappy ending of his career are related in different versions by historians and biographers. Al-Mas'ūdī, who died only about sixty years later than as-Sarakhsī, was already confronted with several divergent accounts. These are all fully discussed by Rosenthal (pages 26-39), but we cannot follow him for want of space. The author sums up his own point of view in the words: "As-Sarakhsī's destiny was determined by raison d'état. His was one of those very common cases in which a person had to be disposed of in the interest of the ruling clique. Under such circumstances those very few individuals who are in a position to tell the true story are identical with those who are most interested in concealing their information."

In the poem of Ibn al-Munajjim, from which we quoted above, as-Sarakhsī is charged with "external observance combined with inward disbelief," which suggests to Rosenthal Shi'ite leanings, especially of Bāṭinī-Ismā'īlī origin, in as-Sarakhsī. The inclusion of as-Sarakhsī's biography in Ibn Ḥajar's *Lisān* would point in the same direction. As a matter of fact, a very ancient source, 'Ubaid Allah ibn Aḥmad ibn Abī Ṭāhir's "Akhbār al-Mu 'taḍid", quoted in Ibn Ḥajar's *Lisān* (I, 190) mentions that as-Sarakhsī "was the one who advised al-Mu'taḍid to curse Mu'āwiya from the pulpits and who composed the official decrees to this effect to be sent everywhere." The reference is to the famous decree mentioned in Ṭabarī III, 2164, 17ff., which the caliph was about to publish. In this decree he was to curse Mu'āwiya and the Umayyad dynasty, but he finally refrained from publishing it either because his Vizir 'Ubaid Allah ibn Sulaimān ibn Wahb frightened him by pointing out to him the probability of a public uprising and of civil war (*fitna*) as a result of such a measure, or because the Vizir made the qāḍī Yūsuf ibn Yāqūt explain to the caliph that such an edict would only help to promote the cause of the Shī'ah (Ṭab. III, 2177, 16 ff). At all events, the careful preparations made previous to the intended proclamation, amounting to what we would call the declaration of a state of emergency, in which all meetings of people anywhere and all activity on the part of the popular story tellers (*qaṣṣāṣ*) in the mosques or on the streets or on the roads or of judges and scholars in the mosques were forbidden (Ṭabarī III, 2164, 20), show how dangerous the proclamation was considered by those responsible for public peace and order.

Rosenthal rejects this report of Ibn Abī Ṭāhir because the episode of the edict happened one year after as-Sarakhsī's fall from favor at the 'Abbasid court—not a convincing argument, as long as we do not know the exact reason of as-Sarakhsī's fall. But Rosenthal goes on

(p. 38) to ask: Why did al-Mu'taḍid proceed against the Umayyads, who were certainly not worth the trouble, despite the fact, now recognized, that at that time they were still playing a certain role (cf. M. Guidi, "Origine dei Yazidi" in *Rivista degli studi orientali,* Vol. XIII, 1931-1932, pp. 279 ff). And why had he disregarded the self-evident fact of the gain which the Shī'ah were certain to have from the edict? Was his attack against the Umayyads planned as a diversion from the real issues and as an attempt worthy of a man who cared only for his political aims, to stress the importance of his own, the 'Abbasid party?

We know that already the 'Abbasid caliph al-Ma'mūn (198-218/ 813-833) publicly announced in the streets that he would refuse his protection to anyone who spoke well of Mu'āwiya (Goldziher, *Muhammedanische Studien,* Halle 1890, Vol. II, p. 46). "These people recognize nobody but Mu'āwiya," the Baghdad caliphs used to exclaim complainingly (Maqdisī, *Aḥsan at-taqāsīm* 293, 21, quoted by Lammens in his *Le Califat de Yazid* I^er^, Beyrouth 1921, p. 18). 'Abbasid caliphs removed the names of their Umayyad predecessors from inscriptions on Umayyad buildings, or even destroyed such buildings. They demolished Umayyad minbars or pulpits in the mosques (Ṭabarī III, 486), and Umayyad aqueducts on the route to Mecca, etc. (See the material collected by Lammens, *ibidem.*) Not to speak of their more subtle method of causing anti-Umayyad and pro-'Abbasid Ḥadiths to be invented and circulated amongst the people in order to influence public opinion. The popularity of the great caliph Mu'āwiya and his dynasty aroused the hatred of the Baghdad caliphs (all of whom, with the exception of the first three, were sons of Turkish, Greek or even Negro slave girls) against the Syrians. But even in Iraq they did not succeed in destroying in the minds and hearts of the people the memory of Mu'āwiya, the true Arab national hero, founder and ruler of a great Arab empire, though at times it was considered politically imprudent to mention his name (cf. Goldziher in Z.D.M.G.50 (1896) p. 492).

A few years ago there appeared the "Biography of Mu'āwiya" as contained in al-Balādhurī's *Ansāb al-Ashrāf* (Ms. Constantinople, fol. 348a-381b), translated into Italian by Olga Pinto and Giorgio Levi Della Vida under the title "Il Califfo Mu'awiya" I, Rome 1938. Unfortunately, this excellent and highly instructive book, due to a number of circumstances, has become a casualty of the present war so that there are probably not more than a handful of copies extant in the entire United States of America. This "biography" of Mu'āwiya in al-Balādhurī consists of a collection of about four hundred episodes or anecdotes of Mu'āwiya's life. They constitute the largest

single collection of historical material which will greatly aid a future Wellhausen to write a real biography of Mu'āwiya.[1]

These anecdotes represent pro-Umayyad, pro-'Abbasid, pro-Sunna, pro-Shī'a views as well as their respective opposites. They reflect the religious and political tendencies and controversies of early Islam and its development during the century following Mu'āwiya's death. But above all this partisan striving and quarreling, whose echoes we hear in these anecdotes, there arises the great personality of Mu'āwiya, which even his personal or political opponents could not but recognize and admire. He was seen by his contemporaries and their successors as the great Sayyid of the desert with the enormous resources of a rich empire, not of a poor desert, at his command to practice the traditional virtues of the Sayyid. His proverbial *ḥilm* can in many cases be best translated by "supreme statesmanship". He formulated his own system of government in the following words: "I do not use my tongue, where my money suffices. I do not use my whip where my tongue suffices. I do not use my sword where my whip suffices. But when I cannot avoid using a sword, I resort to it" (*Il Califfo Mu'awiya,* no. 22, page 11).

The reader of these anecdotes is deeply impressed by the absolute frankness and the lack of all restraint in the personal relation between the caliph and his contemporaries. They do not hesitate to interrupt him and fire questions at him when he speaks publicly from the pulpit in the mosque. They tease him about his name (Mu'āwiya, meaning "little barking bitch") or about his buttocks, which they said were like his mother's. His opponents speak to him without the slightest hesitation about their devotion to his enemies, particularly to 'Alī. Contrast with this the story told by Ibn al-'Asākir as quoted in Yāqūt and by Ibn al-Jawzī in his *Muntaẓam* as quoted by Ibn Kathīr (Rosenthal, page 28), according to which al-Mu'taḍid asked his *nadīm* whether there was anything in his conduct as caliph for which people blamed him. The *nadīm* said no. But the caliph persisted and the *nadīm* asked: "O Prince of the Believers, am I safe?" And upon his affirmative answer, the *nadīm* went on saying: "People blame you because you are hasty to shed blood." Here he exclaimed: "By God, since I took over the Caliphate, I have never shed blood except deservedly." I was about to break off the conversation, like someone who had said something improper, but he insisted with an oath that I would be safe in going on, and so I went on: "One says that you killed Aḥmad ibn aṭ-Ṭayyib as-Sarakhsī, who was your servant although he did not commit an open crime, etc." (Rosenthal p. 29). A scene like this is just unthinkable in the picture of Mu'āwiya as painted by al-Balādhurī and others, from whose writings he drew and selected his material.[2]

It is not essential for the point which we wish to stress here to ascertain whether all of Balādhurī's anecdotes are truly historical. The point is that they give us the picture which Mu'āwiya's contemporaries and succeeding generations up to Balādhurī's time had drawn of his personality. And let us not forget that Balādhurī was after all a contemporary of both al-Mu'taḍid and as-Sarakhsī. An ambitious and energetic caliph like al-Mu'taḍid, who was by no means insensitive to his subjects' opinion of himself and his government, as we have seen above, could not be indifferent to the cherished memory of a truly great Arab ruler, a builder of a vast empire, whose methods of government and whose relation to his subjects were so different from his own.

Thus there would seem to be very substantial reasons of state why al-Mu'taḍid should have planned to banish the memory of Mu'āwiya and the Umayyads in general from the hearts and minds of the people by having him publicly cursed from the pulpits. One might be rather tempted to turn Rosenthal's question into its very opposite and to ask: "Why should al-Mu'taḍid *not* proceed against the Umayyads", etc.

At all events, if as-Sarakhsī had Shi'ite leanings, as Rosenthal assumes, he cannot be the Rāwī (transmitter) of a strictly pro-Umayyad tradition, related by Ibn Abī Usaybi'ah (Rosenthal, p. 52), according to which Muhammad said that those who have abused the prophet or his companions or the religious leaders (Imāms) of the Muslims will be punished most severely on the day of resurrection. Dr. Rosenthal's doubt as to the genuineness of as-Sarakhsī's connection with this tradition is therefore more than justified.

In the second part of the book, dealing with "His Works" (pp. 40-126), Rosenthal quotes in an English translation all the Fragments with which the name of as-Sarakhsī is connected. There follow four Fragments in Arabic (pp. 127-135) which have never been published before. The Fragments are arranged according to topics or subject matters, as follows:

I Religion, History of Religion
II Philosophy, Psychology, Politics
III Physics, Geography, Topography
IV History, Administration
V Cultural History and Adab
VI Astronomy and Astrology
VII Mathematics
VIII Music
IX Medicine

This list of topics alone will suffice to show to the reader the breadth

of as-Sarakhsī's literary and scientific interest and work. Unfortunately we cannot in this review enter into any details or even give a summary of this part of Rosenthal's book. The interested student of Arabic literature will find himself greatly rewarded by reading these fragments together with Rosenthal's Notes which show the high standard and soundness of the author's scholarship.

It is to be regretted, however, that Rosenthal's book has no indices. In spite of the excellent and strict organization of his material, the Notes are so replete with information that the book would have gained in usefulness by an index of names and places and Arabic terms and a more complete bibliography. Many questions remain unsolved. But it is to be hoped that Dr. Rosenthal, who is now in the Armed Services, and who has already made so many valuable contributions to Semitic Studies,[3] will after the war be given the opportunity of consulting the large manuscript collections of Cairo, Damascus and Constantinople. They may yield a great many answers and much additional information.

THE LATE MAX SCHLOESSINGER

---

[1] H. Lammens, Études sur le Régne du Calife Omaiyade Mo'awia I^er^ (Mélanges de la Faculté Orientale de l'Université de St. Joseph, Vol. I-III) Beyrouth 1906-1908 is likewise no "biography," but a very rich and important collection of material and studies, as one would expect of this very learned but more analytical than constructive critic with a pro-Christian and anti-Islamic bias.

[2] It is not without piquancy that it is 'Abdallah Ibn 'Abbās, the protagonist of 'Abbasid interests, who says of Mu'āwiya ('Il Califfo Mu'awiya, no. 236, page 91) that he succeeded because he did the very opposite of what other people did. Cf. also Ibn 'Asākir, Ta'rikh Dimashq, s.v. Mu'āwiya, Ms. Damascus Folio 143).—About half of all his anecdotes al-Balādhurī took from al-Madā'inī who preceded al-Balādhurī by one generation.

[3] His more important publications are:
Die Sprache der Palmyrenischen Inschriften, 1936 (Leipzig).
Die Aramaistische Forschung seit Th. Nöldeke, (Leyden) 1939.
Arabische Nachrichten über Zenon den Eleaten, in *Orientalia* (Roma) 1937.
Die arabische Autobiographie, in Analecta Orientalia (Roma) 1937.
Some Pythagorean Documents in Arabic tradition, in *Orientalia,* 1941.
On the Knowledge of Plato's Philosophy in the Islamic World, in *Islamic Culture,* 1940.
Alfarabius De Platonis Philosophia, in Corpus Platonicum Medii Aevi (1943) (together with R. Walzer).
Al-Kindi as littérateur, in *Orientalia,* 1942.

BOOK REVIEWS

The Great Century in Northern Africa and in Asia. Vol. VI of A History of the Expansion of Christianity. By Kenneth Scott Latourette. New York, Harper and Brothers, 1944. pp. 502. $4.00.

For the readers of our Quarterly, and students of Missions among Moslems, this penultimate volume of Dr. Latourette's *magnum opus* is the best and most interesting that has yet appeared. It covers the great missionary century (1800-1914), in which missions to the Near East began, and completes the general history of the Expansion of Christianity at its climax, before the tragedy of the world war in 1914. The final, seventh volume will be a Summary and an Interpretation—but it will also record the effect of two global interruptions of devastating wars on the onward march of the Kingdom.

What impresses the reader is the enormous range of the author's investigations, his remarkable skill at condensation, and his ability to paint clear backgrounds without detracting from the figures on the canvas. In the Introduction, for example, we have in a single paragraph a clear window into the world of Islam: "Political decrepitude had as company a religious somnolence which in some instances was decay. To be sure, new stirrings were afoot in Islam. The Wahhabi movement, arising in the eighteenth century, in the nineteenth century was in full tide. It was in part the source, in the nineteenth century, of the brotherhood or order of the Senussi. In Shiite Persia, in that same century, arose the Babist revival and the Bahais. From the Indian Sunnites sprang the Ahmadiya movement." Similar brief statements tell of Hinduism, Shinto, Buddhism and Confucianism during the Great Century. The chapters that follow tell the story of Protestant and Roman Catholic missions among Moslems in Northern Africa and the Near East (pp. 5-64), in India, in Southeastern Asia, the Chinese Empire, Japan, Korea and Russia in Asia. These successive chapters are each of them practically a complete, documented record of Christian missions from 1800 to 1914, the golden age of expansion and fruitful results. It is a marvellous record, a strong apologetic and an overwhelming evidence of the power of prayer and of God's Spirit in the Churches. Unconsciously, and unintentionally also, this volume demonstrates the unity of Christianity in spite of its multiform diversity. The story of fifty years' mission work in Arabia is told in thirty-nine lines; all of North Africa and the Near East in less than fifty-seven pages! And as one reads it there seem to be almost no omissions or errors, while the footnotes afford material for many months of study. But surely the first and second general Missionary Conferences on Moslem lands, at Cairo, 1906, and at Lucknow, 1911, deserved mention.

Who but Dr. Latourette could cover all of the sub-continent of India, its general setting, Roman Catholic and Protestant Missions, the effect of these Missions on the environment, and that of the environment on them, in one hundred and fifty pages! Yet the two pages devoted to Henry Martyn are missionary biography at its best.

There is no better cameo-portrait of this sensitive, scholarly, ambitious, flaming ambassador of Christ anywhere. The other saints, apostles, prophets, martyrs of India, China, Japan and the rest of the continent of Asia, also find their places in this galaxy of stars differing in glory.

In his summary, the author points out how and why Christianity in this one century was diffused across most of the land surface of the globe: "Although several exterior circumstances facilitated it, the nineteenth century expansion of Christianity would not have occurred had the faith not displayed striking inward vitality. That vitality expressed itself in part through the revivals which began in the eighteenth and in part through others which came in the nineteenth century." "In several ways the spread of Christianity in the nineteenth Century was by processes which differed strikingly from those of any previous period. In spite of the intimate connexion with the expansion of European, ostensibly Christian peoples, there was less direction and active assistance from the state than in any era since the beginning of the fourth century. The extension was chiefly by voluntary organizations supported by the gifts of private individuals. More of these bodies came into being than in any previous century. Never before had Christianity or any other religion had so many individuals giving full time to the propagation of their faith. Never had so many hundreds of thousands contributed voluntarily of their means to assist the spread of Christianity or of any other religion."

It was during this later period also that several important undenominational Missions were organized in Great Britain and America to work specifically among Moslems in North Africa, the interior of the Sudan, Central Asia and the Near East.

SAMUEL M. ZWEMER

New York City

India Against the Storm. By Post Wheeler. New York, E. P. Dutton & Company. pp. 350. $3.50.

There are many interpreters of the kaleidoscopic situation in present-day India. Some are violently anti-British, others are ignorant of the historic background of India's ancient, economic and religious problems. Our author belongs to the few who write from first-hand evidence with sympathy and a well-balanced mind. He spent a number of years in India, holds doctorate degrees from Princeton, Temple and Andhra (India) Universities; had years of experience in the United States diplomatic service and now resides in Washington.

The first five chapters describe the early history of the Indian peoples, the vastness of its area and population, its racial, religious and social structure and confusion. "Assemble all the cows on earth into a single herd and every third one will have come from India. The Hindu worships the cow, the Moslem eats it." The world's largest mosque and its largest Moslem population are in India. Ten thousand turbaned heads bow toward Mecca in this one sanctuary on feast days. Dr. Wheeler calculates that the Moslem population of India will be over a hundred million within twenty-five years. "To-

day, 1943, the Hindu-Moslem antipathy hangs over India's deceptive tranquility like a black thundercloud with hate-lightning licking its edges." Of all this we read. The author also tells of the native rulers—a series of brilliant sketches, including one of the very wealthy Nizam of Hyderabad and many other distinguished Hindu and Moslem potentates. His description of the Aga Khan as "a king without a principality, but who holds the keys of the Moslem heaven and hell for all his followers and receives honors little short of divine", is perfect. We have also the story of the leaven of discontent put by the extreme nationalists and their Congress into all of Indian life. There are several chapters on the origin and evolution of "the saint-politician, the psychotic, schizophrenic" Mahatma Gandhi. Here we have an attempt at the solution of a strange personality, now a setting star.

After describing the rise of the Congress party, there is an illuminating sketch of Jawaharlal Nehru, who by birth and tradition is Indian but in spirit and temperament, Western. Gandhi is at heart a hard-shell Hindu. Nehru is a modernist and agnostic. How can the two walk together except they be agreed? This book tells why and how far, from the days of dark Amritsar to the parting of the ways at Ramgarh and finally in the arrest of both nationalist leaders who, through the minutes of a secret meeting, seized by the police, revealed their effort to betray India and negotiate with Japan! This program in all its detail of violent revolution is exposed by Dr. Wheeler and its rehearsal will be an eye-opener to sentimental Americans. Sir Firoz Khan Noon of the Viceroy's Executive Council, speaking at the Aligarh Moslem University, said: "When the detailed history of this wanton destruction is written Congress Party men must hang their heads in shame. Their supporters are now appealing to His Majesty's Government to make peace with their party, with their hands still warm and bloody, and with murder and arson written on their faces." The All-India Congress is not all India and the future is not without its morning dawn of hope against a dark storm.

It is inexcusable that so rich a volume has no index. It is first-class reading and full of useful information on Islam in India.

SAMUEL M. ZWEMER

New York City

The Prospects of Islam. By Laurence E. Browne, D.D. London, Student Christian Movement Press. pp. 128. 6 sh.

This attractive volume, with its artistic oriental cover, is from the pen of our associate editor, formerly at the Henry Martyn School of Islamic Studies, India, and now Professor of Comparative Religion at Manchester University. He is a recognized scholar and the purpose of this volume is to investigate and interpret the forces material and spiritual, surging or latent, in present-day Islam. There is a good outline map of the Moslem world on the inside covers but the author's viewpoint is Indian. Nor must the reader forget that the *Moslem* population of India is larger than that of all North Africa and the Near East.

After a brief introduction the chapters deal with the caliphate and its decline, the possibilities of a future Moslem empire, the spiritual urge in Islam today, the Christology of Sufism, the signifi-

cance of modern movements and Islam's lack as a religion. In the final chapter the author draws a twofold conclusion in regard to the character of Islam and the future of missions, which we quote: "It is with no pleasure that we have been led to the conclusion that Islam is lacking in the spiritual aspiration, the spiritual urge, and even in the sense of the indwelling Spirit Himself, which alone can make a religion a power to raise men to higher things. There seem to be two possibilities, either for Islam to remain as it is at present with no prospects of raising its followers to a higher level, or for Islam as a religion to cease to exist. One can see no prospect of Islam becoming a vital spiritual force in the world. That is not to say that it is impossible; for the mercy of God is so great, and His search for man so untiring, that He may yet find a way of breathing life into the valley of dry bones." . . . . "The missionary zeal of the Churches in modern times is a measure of the working of the Spirit. The neglect of the missionary call for many generations was a sign of neglect of the Spirit's promptings. Modern missionary work amongst Muslims has hitherto been mainly concerned with undoing the wrongs of past neglect and past bitterness. The handful of converts already received from Islam are the first-fruits; and, if we allow ourselves to be guided by the Spirit, they will be the first-fruits of a great harvest. We may confidently look forward to the time when all that is good in Islam will be preserved in the Christian Church, in an atmosphere congenial to the fruits of the Spirit; and all Muslims who are seeking to follow in the way of the Lord will find in Christ the Way that leads to the Heavenly Father."

The transliteration of Arabic words is not consistent and the bibliography is scanty. As an introductory study the book is excellent.

SAMUEL M. ZWEMER

New York City

Rab Saadia Gaon: Studies in His Honor, edited by Louis Finkelstein. New York, Jewish Theological Seminary, 1944. 8vo. xi, 214 pp.

Rab Saadia ben Joseph al-Fayyumi died in 942, and for the millenary celebrations in commemoration thereof, volumes of studies have appeared both in England and in this country. The present volume, besides an introductory essay by the Editor, contains the papers that were read during the commemoratory celebrations by the Jewish Theological Seminary of America, in New York on March 24th, 1942 and in Chicago on April 20th, 1942, together with a Bibliography and a hymn for Men's Chorus, using words by Saadia Gaon, specially composed for the celebrations by Frederick Jacobi.

The introductory Essay by the Editor discusses the general question of the peace that must follow this present conflict, and looks on the principles enunciated by Saadia in his works as possible principles available for any Architect of Peace. Richard P. McKeon and Arthur H. Compton contribute brief papers on Saadia's place in the history of Philosophy, and on how Saadia illustrated the freedom that is an essential for any scientific or philosophic progress, while Robert Gordis discusses the significance of this Xth century figure for the life of today.

The other three papers are more technical. Alexander Marx, from a wealth of bibliographical and historical learning, sketches for us the life and work of Saadia as that can be reconstructed from the literature that remains to us. A. S. Halkin follows with a paper on Saadia's exegesis and polemics, and Ben Zion Bokser with one on his place as a philosopher of Judaism, thus covering between them the three major fields of his activity. To one group of students Saadia is best known for his Arabic translations of the Hebrew Scriptures and his Commentaries thereon. To another group he is primarily a figure in the history of Mediaeval Philosophy, where he appears at the beginning of the group of Jewish exponents of that field of philosophy commonly known as Arabian Aristotelianism. To a more limited circle his fame rests on his vigorous and at times somewhat fiery polemic againt the Karaites, the anti-Rabbanite Jewish group.

In all three of these fields he is of some interest to readers of *The Moslem World*. Whether there was or was not any Arabic translation of any part of the Scriptures before the time of Muḥammad is still a moot question, the weight of probability being against the suggestion. In the Islamic period, however, a goodly number of translations into Arabic from the Scriptures appeared. Some of these are made from the original Greek and Hebrew, but others from Coptic and Syriac. Some were by Christians and for Christians and some were by Jews for Jews. Perhaps the most famous of them all was that made by Saadia Gaon, and it would seem possible that his version was made with Muslims in mind as well as his fellow Jews. It was a curious translation, setting the names of places well known in the world of Islam for unknown place-names in the Hebrew text, using Islamic phraseology at times, and very commonly paraphrasing where anthropomorphic expressions in the original would have been likely to give offence to pious Muslims. Nevertheless it had considerable vogue, and there is more than a little evidence to suggest that it was at the basis of the Samaritan Arabic version.

When the Aristotelian philosophy, or rather when parts of the Aristotelian philosophy and some of the later Neoplatonic commentaries passed through Syrian Christian sources to the Muslim intellectuals, and gave rise to that interesting development of Arabic thought which we associate with the names of al-Kindī, al-Fārābī, Ibn Sīnā, al-Ghazzālī, Ibn Ṭufail, Ibn Rushd and other, though less famous philosophers, the stream passed from the Arabs to the Jewish community. The result was that, as earlier in Alexandria we had the figure of Philo making a Jewish contribution to the Neoplatonic tradition, so now we have in the Aristotelian tradition a series of Jewish writers such as Saadia al-Fayyumi, Ibn Gabirol, Bahya ibn Pakuda, Maimonides, Levi ben Gerson, and Crescas. Though Saadia had predecessors in this field it was his work *Emunot we Deot,* better known in its original Arabic form *Kitāb al-Amānāt wa'l I'tiqādāt,* which really placed the Jewish contribution in the main stream of this development.

To Protestants the most interesting of all the Jewish sects is that of the Karaites, or "Bible Jews" as opposed to "Talmud Jews", which grew up within the Islamic empire and carried on a great deal of its work and published a great deal of its literature in Arabic. These

were the people who rejected the traditions of the Rabbis and went back to the Bible itself, and though naturally a great deal of what is written about them in modern days—including what is said about them in this book—is very hostile to them, they deserve sympathetic study, for both their legal work and their Biblical exegesis contain much of unusual interest. There is even a suspicion that their legal codes were influenced by the Muslim juristic writings. In his position as a leader of the Rabbanite community Saadia was inevitably drawn into conflict with them, and though it must be confessed that much of the language on both sides of this conflict is hardly edifying reading, there is much incidental information to be garnered as to affairs in the Islamic world of the Xth century.

The present volume, with its selected Bibliography by Boaz Cohen, may be recommended to interested students as a very useful introduction to the life and work of an attractive and important personality, whose significance needs to be recognized by students of the Islamic world as well as by his co-religionists.

ARTHUR JEFFERY

New York City

The Mevlidi Sherif. By Süleyman Chelebi. Translated by F. Lyman MacCallum. London, John Murray, Wisdom of the East Series, 1943. pp. 44. 1/6.

One of the main problems and obstacles in all intercultural relations arises out of the fact that while the same words may be used in conversation the content of those words may be utterly different. In all contacts between Christians and Moslems, for example, this is particularly true of such words as "Christ", "Christianity", "Muhammad", etc. There is no doubt that minds would come closer together in both sympathy and understanding if both parties in a conversation could know and feel what the other knows and feels when a significant word or name is mentioned. As an aid to such understanding between Turks and Americans the little book under review is perhaps the most important contribution that has been made in our generation, although the full meaning of the book cannot perhaps be appreciated apart from the musical context in which the famous poem translated has its natural setting.

It is probably true of most Moslems, as it certainly is of the average Turk, that they know little or nothing of the Muhammad of the Western scholar. Of course a knowledge of Islam on its theoretic and scholarly side is always necessary, in order to comprehend both the basic ideas of an Islamic culture and the background of all literature and life, but in order to understand what is in the minds and hearts of our Turkish friends it is necessary also to go to the stories and the poems and the songs which have become a part of our friends just as the Christmas birth stories have become a part of our civilization and of ourselves. It seems not only probable but as certain as anything can be that the birth song written by Süleyman Chelebi about the year 1400 has been for centuries and particularly is today the single most popular and significant poem in the Turkish language. Turks may seldom read it, but they hear it sung on innumerable occasions. Formerly it was sung at house-warmings and

on various social occasions. (Read again, for example, pages 228-233 in Halidé Edib's greatest novel, The Clown and His Daughter.) Today it is sung on the Night of Decree in Ramazan, the most important religious night of the year, and at a special mosque service held forty days after the death of all important Moslems. Scarcely a day goes by in Istanbul without the daily papers announcing that in such and such a mosque there will be read the Mevlidi Sherif in memory of some departed Turk, and all friends are invited.

Previous to this translation by Mr. MacCallum the only access westerners had in English to this great poem was through the very partial translation in the first volume of E. J. W. Gibb's History of Ottoman Poetry. The present translation is a distinct improvement on Gibb's work. It is the fruit of years of sympathetic appreciation of what this poem means in giving to the Turk his idea of Muhammad. It does not seem too much to say, with the authority on Turkey quoted on the cover of the translation: "No one can know what Muhammad means to a Turk unless he is familiar with this poem."

The Wisdom of the East Series which has done so much to acquaint the West with the intellectual and spiritual treasures of India, China, Japan, Egypt and the Arab world is to be congratulated on this first attempt to include a Turkish title. It is especially fitting that the musical notes for the opening verses are also included.

J. Kingsley Birge

Princeton, N. J.

A Catalogue of the Arab-Sassanian Coins. By John Walker. London, British Museum, 1941. pp. CLXI, 244. XL Plates.

When Stanley Lane-Poole in 1875 published the first volume of the Catalogue of Oriental Coins in the British Museum he stated (p. vii) that certain bilingual Muhammadan coins would be reserved for a later volume, and that the coins minted by the Arab governors of Persia would be among these. With the "additions" to the original eight volumes, ten volumes had been printed by 1890, but the promised volume including the Arab currencies of Persia had not been published. Nor since that time has there been any adequate treatment of these interesting and yet difficult-to-decipher coins of Sassanian type. Ismail Galip in his catalogue of Islamic coins in the Museum of Antiquities in Istanbul (Meskukati Kadimei Islamiye Katalogu, Kostantiniye 1312) mentions only 47 coins of this type, and other catalogues of museum collections are similarly deficient in covering all the groups of the Arab-Sassanian series. For most of us the book by W. H. Valentine, "Sassanian Coins," printed by photographic process and published by Spink and Son, Ltd., London in 1921 was the best aid available for the study of these coins, but this volume touches only a small part of the field. The book, therefore, by John Walker, appearing as the first volume in A Catalogue of The Muhammadan Coins in The British Museum fills a long-felt need, and it fills the need with complete thoroughness, for not only the coins in the British Museum but those in all known public and private collections have been taken into account. In preparation for publishing, the author visited the museums of Turkey, Syria,

Palestine and Egypt so that the collections there as well as those of Europe and America have been studied.

The main body of this catalogue is divided into five sections: The Umaiyad Governors in the East, Arab-Ephthalite Coins, the 'Abbāsid Governors in Tabaristān, 'Abbāsid Coins of Bukhārā and Isolated Coins of Arab-Sassanian type. In all, 352 coins from the British Museum collection are listed, together with many others from the Collections of the American Numismatic Society, the Istanbul Museum, the E. T. Newell Collection, the Kaiser Friedrich Museum and numerous others.

In addition to the coin lists with their inscriptions and forty plates with their excellent reproductions, there is an Introduction, of value to a wider circle than that of the numismatic specialists. In this Introduction, for example, after a general treatment of the history and chronology of the period covered by these coins there is a particular history of each of the Umaiyad Governors. Chapters on Mint Notes, Countermarks, Metrology, and Legends and Epigraphy complete the Introduction and give the detailed background information needed to help anyone decipher for himself any particular coin of one of these series. Full indices and comparative tables of eras and of measurements add still further to the scope of the book and its fundamental importance for the historian or the general reader interested in the Islamic conquest of Persia.

J. Kingsley Birge

Princeton, N. J.

Istanbuler Schriften. Herausgeber: Robert Anhegger, Walter Ruben, Andreas Tietze. Istanbul, 1943.

One of the tragedies of this war is, of course, the large number of refugee scholars who, having lost all, are today finding difficulty in eking out a bare existence. The effort of certain refugees now residing in Turkey to continue their scientific work and, in the words of the prospectus of the Istanbul Publications, to "manifest the will to subsist on the honest German scientific tradition even under present circumstances" is most commendable. Among the seventeen published, or ready-to-be-published, works that have reached this country, is: Andreas Tietze—Sura Gitla Lisie's, *Türkisches Lesebuch für Auslaender,* (3.50 Ltq.).

Other publications listed in the Prospectus are:

Nr. 7 Andreas Tietze: *Grammatik und Lehrgang des Türkischen, I.* 6.00 Ltq.

Nr. 10 Tahir Alangu: *Çalgīlī kahvelerdeki külhanbey edebiyati ve nümuneleri.* 1.75 Ltq.

All three of these are of special interest to the large number of American soldiers and others who have been studying Turkish. Although the writer of this review has not seen Dr. Tietze's published *Grammatik und Lehrgang des Türkischen I,* he has seen the preliminary typewritten lessons, and he has urged upon Dr. Tietze the preparation of such lessons in English. They would be invaluable, for Dr. Tietze has an unusual knowledge of idiomatic Turkish and has proved the value of his lessons in practical teaching.

The *Türkisches Lesebuch für Auslaender* is an excellent reader of ninety-two pages and is accompanied by a special pamphlet of fifty-seven pages of Anmerkungen. The stories are well chosen and the notes help in the understanding of unusual words and of peculiar idioms.

The prospectus states that orders may be placed by addressing Prof. Walter Ruben, 66 Sumer Sokak, Demirtepe, Ankara, Turkey, payment to be made to The Ottoman Bank, Ankara, in favor of Walter Ruben.

J. KINGSLEY BIRGE

Princeton, N. J.

The Languages and Press of Africa, the fourth in the Series of Handbooks, edited by Professor H. A. Wieschhoff for the Committee on African Studies of the University of Pennsylvania. Philadelphia, University of Pennsylvania Press, 1944. pp. 86. $1.50.

This is an attempt at a census of the forty or more indigenous language groups selected as the principal languages of Africa, plus seven European and four Asiatic languages introduced into the continent. The regions in which these languages and their dialectic variations are spoken is also indicated; and statistical tables giving the total populations, the numbers of probable speakers of the languages, and the numbers of literates is elaborated over twenty-eight pages. Since the material used in this handbook was of necessity, at this time, secured from sources available in America, and the gazeteers, census reports, and government publications vary widely in their figures there may be quite a margin of error, particularly as most of the population figures are at best only estimated in face of the lack of exact enumeration, possible only in limited areas.

The point at which a so-called "dialect" is sufficiently distinctive to be counted as a language is a matter open to dispute; and the number of such distinctions made by the British and Foreign Bible Society,—according to the Literary Editor in charge of translations—certainly brings the language totals rather higher than those given in this handbook. The linguistic relationships of the native African languages as given in this handbook, pp. 46-50, present a purely arbitrary classification, as the author admits, the material from certain areas being much more detailed than from others.

If the aim of such an attempt at a language census is to indicate the polyglot situation in Africa, that certainly is accomplished in this handbook. Or if the relatively small proportion of literates in the languages is reported in order to offer a guide for the provision of literature in these languages, that might be misleading since the economic progress of the people and the purposes behind the governmental policies in regard to education and literacy vary greatly according to the powers in control. The list of newspapers is doubtless incomplete, the circulation figures for the most part lacking, the languages of publication chiefly governmental,—that is, European. If, however, the potentialities implicit in the listing of "organs of public opinion" is considered, this enumeration is suggestive for the future. Many of the publications included in the list are definitely prepared for the European rather than the African native reader.

Readers of this magazine will question the implied criticism in the Introduction to the effect that the "admirable studies of the missionaries were soon followed by more scholarly investigations of linguistic students", since it is generally recognized that the missionary translators have themselves often been chosen for their scholarly attainments and set apart for literary work; and faulty translations have been revised, in most cases, by missionaries having special training for this task.

The work of the International Committee for Christian Literature for Africa, Miss Margaret Wrong, secretary, headquarters in London, with official publication "Listen", seems to have been overlooked. But the study given by this agency to the language problems of Africa, in the interests of vernacular translations, the promotion of literacy by providing reading matter related to everyday life, and the encouragement of native authorship should not be under-estimated. *The Moslem World* itself has fostered just such efforts and has always insisted upon a high standard of scholarship in studies of African linguistics.

AGNES C. L. DONOHUGH

Hartford

The Tomb of Jesus. By Sufi Mutuir Rahman Bengalee. Chicago, Ahmadiyya Movement in Islam. pp. 16, with illus. Paper 15c.

"According to the Ahmaddiyya belief, Jesus did not die on the cross. When taken down from the cross, he was still alive in a state of unconsciousness. He was rescued from the sepulchre by his close friends and followers. Medicine was administered to his wounds, and having been restored to health, he made a long trip to Cashmere and died a natural death there at a ripe old age." A picture of his tomb at Khan Yar Street, Srinagar, Cashmere, India, is shown.

Evidence from the Bible is quoted; also from Strauss, Renan, Farrar. It is assumed that the people of Cashmere, India, Afghanistan, and the surrounding provinces are the lost Ten Tribes of Israel—this is the historical evidence that Jesus went to India, since he came to minister to the Tribes of Israel. Hence the tomb of "Yus Asaf" in Cashmere, by tradition the tomb of a prophet of God and of a righteous prince who came to India from a foreign land about 1900 years ago, must be the tomb of Jesus. Further stories and traditions of the region are adduced. The "evidence" is most flimsy. The booklet is an excellent illustration of wishful thinking. Of course if Jesus did not die on the cross, and rise again from the dead, the heart is taken out of Christianity. But if Christianity has at its core and center a great lie, how explain the worth and good which it has produced in the life of the world? Nowhere else in history does a lie produce such permanent good. The booklet of course says nothing about this. It is most eloquent in what it does not say.

JOHN W. VOORHIS

Leonia, New Jersey

CURRENT TOPICS

Chinese Moslem Terms

From the quarterly News Letter of the Society of the Friends of the Moslems in China we quote the following:

The year following the slaying of the influential Moslem teacher, Ma Ming-hsin in Lanchow, Kansu, an order went out from the Imperial Palace in the 47th year of Ch'ien Lung (1782) to apprehend vagrants. Accordingly Chu Ch'un, governor of Kwangsi, reported in a memorial to the Throne in the same year to the effect that a Mohammedan, Hai Fu-yun, was found traveling without credentials and with a number of books, four in Chinese and twenty-one in Arabic, which could not be interpreted. One of these in Chinese by a contemporary writer from Nanking, called Liu Chih, had as its title "T'ien Fang Chih Sheng Shih Lu Nien P'u." Part of this title "Chih Sheng" was strongly objected to on the grounds that it had been written by a subject of the Emperor who at the same time used forbidden imperial expressions to refer to the king of a foreign state, namely Mohammed, king of Arabia, calling him "The Most Holy." So Hai, with his books, was sent to the capital for punishment along with a suggestion to have the author apprehended also.

The use of the right word in the right place is important whenever a thought is put on paper or when men converse. It is most essential to know which expression the people with whom you are dealing use in any given circumstance. Mr. Isaac Mason was always the careful student of Chinese Islamic words and prepared an excellent list of Moslem terms which has been of invaluable help. This is now out of print. The Secretary has been preparing a card index of terms for a long time and has been able to add to these. But this is not enough. All who are interested in a better medium for carrying the Christian Gospel to the Chinese Moslem should share in this task. This new manual must come from the press as soon as possible after the war.

Information should be sent to Rev. C. L. Pickens, Jr., care of *The Moslem World.*

Why Hospitals are Insufficient

Dr. R. W. B. Holland discusses the urgent needs of medical work on the borders of Afghanistan in his account of a recent visit across the borders:

It was my first introduction to a Pathan village. They are usually of two types, either a collection of mud huts arranged haphazardly near some water, or else fortified somewhat.

We inspected the school, which consisted of one room with the boys all sitting round the wall on the floor and learning Urdu. They did not read badly, but mostly in a sing-song voice, presumably copied from the mullah (priest) when chanting the Koran.

The main causes of illness I saw on the tour were dirt, mosquitoes, the tubercle bacillus, poor diet (mainly lacking in fresh fruit and vegetables), chewing *naswar* (a kind of tobacco mixture) in which

nine out of every ten men seem to indulge, and which produces bad digestion and filthy mouths, and bad treatment of simple complaints, resulting in serious trouble—just due to superstition and ignorance. The tour lasted a week. Day by day, fresh villages were visited, levy posts inspected, and a crowd of patients attended to.

This visit made me wonder about several things. How can these people possibly keep well when they live under such conditions? Are these due to poverty? What can you do to stop them from getting ill? And what a tremendous shock it must give them when you tell them they must come to the mission hospital at Quetta if they want to get well! What do they think?

Everybody in the wide area around Quetta knows about the mission hospital, gives it a good name, and is sure of getting kind and efficient treatment there. But there are a large number of people in these villages who cannot or do not dare to make the journey to Quetta. For those who do come, the relatively short time in hospital is often inadequate for instilling the meaning of the Gospel into their hearts. They may gather that the Gospel that the Christians preach is good, just as is the way they are treated. But as for a man making a decision, well, there are the mullah and his own relatives to cope with; and anyway, he must get back to his flocks or crops before some one pinches them.

So it is clear that while the mission hospital has created this amazing friendly and Christian influence among tribes who were previously wild and hostile—an influence which has permeated right into the heart of almost every village in Baluchistan—the actual converts have been few and far between. The influence of the mullahs, the surroundings, and the mass of dirt, ignorance, superstition, and opposition must eventually swallow up any idea of deciding to be a Christian, although the memory of the treatment received in the hospital may linger.

Perhaps we have come to a stage where we must do more than run large mission hospitals in towns, and have in addition a number of branch hospitals in the main village areas, so that we can really get to know the people. Unless we can do this, and so get to know them that we can understand all their domestic troubles and dirt, I fail to see how we can get further.

An Egyptian Workers' Conference

The Egypt General Mission has had a glorious record of pioneer-work among the *fellahin* of the Delta. Their annual gathering is always an inspiration and their constant goal is evangelism. Mr. A. C. King tells what it meant to this little group of ecumenical Christians:

What joy it would have brought to the hearts of our friends and supporters in the Home lands could they but have seen that company of worshippers gathered together day by day, listening with such interest to the messages brought to them by speakers from different branches of the Christian Church here in Egypt, all of whom came so willingly to unite with us in our Conference. Sheikh Kamel Mansur, the much beloved convert from Islam, and an elder of the Evangelical Church of Egypt, gave the first address, basing this on

Acts i. 8, and reminding us of the need for the infilling of the Holy Spirit. Then Adly Effendi Fam, who carries on so keenly the work at the "Gospel Messengers and Bible School" in Cairo, brought before us the decisive step of "Crossing the Jordan." The next day the Rev. Adeeb Shammas from the C.M.S. Church in Old Cairo, spoke of the Abundant Life mentioned in John x. 8; and then the Rev. Ibrahim Saeed, who works in connection with the Nile Mission Press, reminded us of the disciples' revealing question, "Why could we not cast him out?" On the Sunday morning Dr. Butros Abd el Malik, the Principal of the Theological College of the Evangelical Church, brought to us the call of Christ, "Follow Me"; and in the afternoon, before we gathered around the Lord's Table, Lt.-Col. Anderson spoke to us again of the Abundant Life which is ours in the Lord Jesus Christ.

The separate meetings, already referred to, were held in the Radstock Hall and the Women Converts' Home, for men and women respectively. Before breakfast we met for prayer, and then later in the morning, meetings were held for the consideration of practical subjects, such as "Our personal Bible study," "Our private prayer life," and "The salvation of others."

An Account of the Yezidis

This strange sect is described by Noŭbar Maxoŭdian in *Great Britain and the Near East* (April 1944) as follows:

The Yezidis worship the Devil in an Angel's form. Their centre is the district called Sheikhan, west of Mosul. The name of "Yezidi" is a term used for them by their neighbours, which is derived from the Persian name "Yazdan," which means "Supreme being." The Yezidis think that there is a fallen angel from Heaven, who has come down with full powers to govern the world. And although the fallen angel must be a devil, they consider that it must be respected because he is very powerful. The Yezidis are, therefore, worshippers of Satan, whom they personify as a divine peacock and call it "Melek Taus," which means "The Peacock Angel."

There are seven bronze images of the "Melek Taus," the emblem of their worship. Various historians have interpreted the meaning of "Taus" from either the Arabian word "Tas," which means "the bright angel," or from "Tammuz" which is presumed to be Adonis. But a more correct interpretation of the word "Taus" can be obtained from the Greek words "theos" or "taos."

Besides the worship of "Melek Taus," the Yezidis are also sun worshippers, which was introduced to them by the Persians. The worship of "Melek Taus" is general among them, though they sacrifice white oxen on great festivals, in conformity with the sun-worshipping rites of the past.

While the Yezidis speak a Kurdish dialect their religion is conducted in Arabic. Their religion includes customs taken from the Christians, the Jews, and the Muslims.

The Yezidis' religion respects both the Old and New Testaments and the Quran. The Yezidis worship Moses, Mohammed, and Jesus Christ, whom they call "Melek Isa." They believe that Jesus Christ

will reign over this world soon after the rule of the devil is over, but they believe that the devil has still a period of 4,000 years.

The forbidden foods of the Yezidis are: the cock, because it is supposed to resemble the peacock, lettuce, beans and pumpkins, and fish because the whale swallowed the Prophet Jonah!

They have two religious books: The *Book of Revelation* (Kitab al-Jalweh); and the *Black Book* (Kitab al-aswad). The first speaks about the might and powers of Satan and his proclamations to his faithful followers; the second gives an account of the creation, and the origin of Yezidis.

The head of the Yezidis is called the Mir. He exercises absolute authority over the people as a political and religious chief. Their chief shrine is the tomb of Sheikh Adi, who, according to a manuscript, written in the Syrian language by a Nestorian monk, in 1452, was at first a steward in a Nestorian monastery.

Kalifat Libraries

The *soi-disant* Moslem group at Los Angeles, California, under the title *Kalifat,* P. O. Box 2525, sends us the following:

"Islamic Cultural Centers can be most successfully established as sections of public libraries. Therefore, muslim propagandists should concentrate their promotions of such centers by co-operating with librarians in enlarging units of Arabic and Islamic literature for the use of the people as a whole.

Every encouragement should be given non-muslims as well as muslims to give books, pamphlets, etc., etc., toward the accumulation of collections modelled after the libraries of Stambul, Cairo and other muslim cities.

Tables to facilitate reading, writing and study should be provided.

For the teaching of Arabic by lecture the usual small oratoriums in public libraries can serve most satisfactorily.

Solicitation of the authorities to provide Islamic Cultural Centers should cease. While this method was most successful in England it might cause loss of time and effort elsewhere.

Erection of Islamic Cultural Centers apart would cause separation of muslims from non-muslims disadvantageously but integration of the centers with public libraries would most broadly spread Islamic culture.

So, let the goal be set.

May moral rule prevail!

BISMILA."

SURVEY OF PERIODICALS

By Sue Molleson Foster
Union Theological Seminary Library

I. GENERAL

Contribution to the Historical Study of Hospitals in Mediaeval Islam. Dr. Sh. Inayatullah. (In *Islamic Culture,* Hyderabad. January, 1944. pp. 1-14).

Traces the effect of Moslem medical knowledge upon the Europe of that day.

Hagha Sophia Istambul. William Emerson and Robert L. Van Nice. (In the *American Journal of Archaeology,* Concord, N. H. October-December, 1943. pp. 403-436).

Detailed architectural study of this magnificent building, so closely associated with Christianity and Islam.

Linguistic Reform and Historical Research in the New Turkey. Bay Nuzhet Baba. (In *The Asiatic Review,* London. April, 1944. pp. 173-176).

Tells of the work of the Society for the Study of the Turkish Language and of the Turkish Historical Society, both founded by Atatürk, 1931-32.

The Minstrels of the Golden Age of Islam. Henry George Farmer. (In *Islamic Culture,* Hyderabad. January, 1944. pp. 53-61).

Concludes an article begun in the July, 1943, issue.

Persian Jones. A. J. Arberry. (In *The Asiatic Review,* London. April, 1944. pp. 186-196).

A tribute to Sir William Jones, 1746-1794, called the "father of Oriental studies," who made notable contributions to the study and interpretation of Persian literature.

II. ARABIA

In Southwestern Arabia in Wartime. Freya Stark. (In *The Geographical Review,* New York. July, 1944. pp. 349-364).

Tells of a government-backed trip through the Yemen, undertaken to counteract Italian propaganda through British influence.

Water Resources of Saudi Arabia. K. S. Twitchell. (In *The Geographical Review,* New York. July, 1944. pp. 365-386).

An optimistic article describing irrigation methods in use and the crops thereby obtained.

III. HISTORY OF ISLAM

'Alā'-ud-Dīn's Price Control System. Dharam Pal. (In *Islamic Culture,* Hyderabad. January, 1944. pp. 45-52).

Under the pressure of Mongol invasions, this mighty ruler of Mediaeval India instituted a highly successful method of price control as a war measure.

THE CENTRAL STRUCTURE OF THE SULTANATE OF DELHI. Muhd. Aziz Ahmad. (In *Islamic Culture,* Hyderabad. January, 1944. pp. 62-83).

Describes the functions of all parts of the government from the emperor to the various departments of the state.

MEDIAEVAL MUSLIM POLITICAL THEORIES OF REBELLION AGAINST THE STATE. Mohibul Hasan Khan. (In *Islamic Culture,* Hyderabad. January, 1944. pp. 36-44).

Points out similarities and differences in the attitudes of Sunnis, Kharijites, Shī'as, Ismā'īlites and Carmathians on this subject.

THE STRIFE AMONG THE PALAEOLOGI AND THE OTTOMAN TURKS, 1370-1402. Peter Charanis. (In *Byzantion,* Boston. Vol. 16, fasc. 1, 1942-43. pp. 286-314).

Recounts the rapid rise to power of the Turks in the Balkans, due in part to their own prowess but even more to the demoralization of the rulers of the Balkan Peninsula.

IV. KORAN. TRADITION. THEOLOGY

V. RELIGIOUS AND SOCIAL LIFE

HANDICRAFTS IN PALESTINE. Grace M. Crowfoot. (In the *Palestine Exploration Quarterly,* London. January-April, 1944. pp. 121-130).

Tells of useful weaving done by the Bedouins and Fellahins.

LITERACY AMONG THE TUAREG OF THE SAHARA. F. Wakefield. (In *World Dominion and the World To-day,* London. May-June, 1944. pp. 133-134).

Reading and writing have diminished markedly among the women, due to Moslem prejudice.

"QANATS." Col. E. Noel, C.I.E. (In the *Royal Central Asian Journal,* London. May, 1944. pp. 191-202).

A technical dissertation on the irrigation system of Persia.

THE RECENT DEVELOPMENT OF CRAFTS AND INDUSTRIES IN PALESTINE. W. A. Stewart. (In *Africa,* London. January, 1944. pp. 265-270).

While the Jews outstrip the Arabs in these arts, there is a wholesome competition and hopes are high for the post-war markets.

RÉFLEXIONS SUR CERTAINS DE NOS PROBLÈMES ÉCONOMIQUE ET SOCIAUX. Dr. I. Lévi. (In *L'Egypte Contemporaine,* Cairo. Décembre, 1943. pp. 535-548).

Argues for concentration on the development of private enterprise and the raising of living standards.

STRAY THOUGHTS ABOUT PERSIA. H. D. Graves Law. (In *The Asiatic Review,* London. April, 1944. pp. 180-185).

A reflective article on the spiritual side of Persia—on the thoughts of the people.

War-time Turkey Builds for Peace. Alexander Henderson. (In *The Asiatic Review,* London. April, 1944. pp. 177-179).

Due to her neutrality, Turkey has time and money to develop her cities and to improve her people's condition.

VI. POLITICAL RELATIONSHIPS

Albania. R. M. Hodgson. (In *The Contemporary Review,* London. April, 1944. pp. 206-212).

Sketches the country's history from 1912 to date and stresses its need for the constructive friendship of America and Great Britain.

The Arab Awaits a Miracle. James Haldane. (In *World Dominion and The World To-day,* London. May-June, 1944. pp. 151; 154-155).

Unity may be achieved when the miraculous Man of the Hour appears to weld the Arab millions into a single inspired force.

A Forecast of Arab Unity. Col. S. F. Newcombe. (In the *Royal Central Asian Journal,* London. May, 1944. pp. 158-164).

Suggests the cooperation of the United Nations with General Nuri Pasha al Said of Iraq and with Shukri Quwatli of Syria, having as a goal complete internal independence for Arab countries.

Greater Syria and the Four Freedoms. J. W. Crowfoot. (In the *Royal Central Asian Journal,* London. May, 1944. pp. 149-157).

The author hopes for the lifting of the mandates in this section of the Near East and looks for harmony when the various races there are freed from fear of their neighbors.

Palestine and the Future of the Jews—A Pragmatic Approach. Mordecai Grossman. (In the *Contemporary Jewish Record,* New York. April, 1944. pp. 127-145).

Weighs the pros and cons and concludes with this statement, "But we [the Jews] are not entitled to claim the right to 'unlimited' immigration, a majority, or a Jewish commonwealth."

The Pan-Arab Movement. Kenneth Williams. (In *The Asiatic Review,* London. April, 1944. pp. 202-204).

Surveys progress made since 1942 through serious discussion and sincere give and take.

VII. MISSIONS TO MOSLEMS

Changing Conditions in Arabia. Gerrit J. Pennings. (*In Neglected Arabia.* New York. October-November-December, 1943. pp. 3-9).

Reviews the inspiring history of the Arabian Mission from its beginning and pleads for reinforcements in workers and funds.

Sudan United Mission. F. W. Bond. (In *The Lightbearer,* Melbourne. May-July, 1944. pp. 2-6).

The annual report for 1943 expresses intense gratitude for progress despite the war and for greater opportunities for service.

GTU Library
3 2400 00333 6959

v. 34
1944

Moslem World

v.34
1944